



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Meem Ssadd.</i> ¹	المَصَرِ كَبَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرَكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذَكْرِي لِلْمُؤْمِنِينَ
2. A Book ^x (<i>had been</i>) descended to you ^g so let-not be in your ^t chest a constraint ² from it; ^x to warn [you ^s] by it ^x ; and a reminiscence/remembrance ^{w³} for the believers.	أَتَبْعَثُوا مَا أَنْزَلَ إِلَيْكُمْ مِّنْ رِّزْكِنَا وَلَا تَتَبَعُوا مِنْ دُونِهِ أُولَئِكَ قَلِيلًا مَا تَذَكَّرُونَ
3. <i>Ettabe'o</i> (<i>let-closely follow you^z</i>) what (<i>had been</i>) descended to you ^b from your ⁿ Lord and let-not <i>tattabe'o</i> (<i>closely-follow you^z</i>) of lesser than Him <i>aw'leyaa⁴</i> (<i>guardian-/ally</i>), little you ^z reminisce.	وَكُمْ مِّنْ قَرَبَةِ أَهْلَكَنَا فَجَاءَهَا بِأَسْنَابِنَا أَوْهُمْ قَابِلُونَ
4. And how-many ⁵ of a village ^w We perished it; ^w so came (to) it ^w Our <i>Ba'so</i> (<i>intense: Torment/Might</i>) <i>bayatan</i> (<i>nocturnally</i>) or they were noon-napping/noon-nappers ⁶ .	فَمَا كَانَ دَعْوَنَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَابِنَا أَنْ قَالُوا إِنَّا كَنَا ظَالِمِينَ
5. Then not was their invocation ⁷ <i>edb</i> (<i>when</i>) came (to) them Our <i>Ba'so</i> (<i>intense: Torment/Might</i>) except that they ^z said: verily we were <i>dha'leemeena⁸</i> (<i>injustice-doers</i>).	فَلَنَسْأَلَنَّ الَّذِينَ أُرْسَلَ إِلَيْهِمْ وَلَسْأَلَنَّ الْمُرْسَلِينَ
6. Then ⁹ verily assuredly ¹⁰ question [<i>We</i>] whom ^r (<i>had been</i>) sent to them ¹¹ and verily assuredly question [<i>We</i>] the <i>mursaleena</i> (<i>sent-messengers</i>).	فَلَنَقْصُنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كَانُوا غَائِبِينَ
7. So surely [<i>We</i>] assuredly ¹² narrate on them by knowledge and not We were absentees.	وَالْوَزْنُ يَوْمَدِ الْحَقِّ فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ
8. And the weight then-day (<i>is</i>) the right; so whoever heavyed ^w his weights ^w then those, they(<i>are</i>) the thrivers.	

¹ See the details in the *Lexicon* attached to this *Translation*.

² The word “أَضْيقَ الصِّيقَ” = “حَرَجٌ” see the *اللسان*, e.g.: if you were to get *two identical sheets of paper* and put them *congruently* against one another *the space between them* is called “حَرَجٌ” that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, “حَرَجٌ” could mean “sin.”

³ The word “عَذْكَرِي” is “reminiscence” based on this great *Ayah*, “And if the Satan (causes) you^g to assuredly forget then let-not [you^s] sit, after [the] reminiscence” (S6: 68).

⁴ The word “أُولَاءِ” could also mean, among them: *protector, friend*.

⁵ The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

⁶ The word “قَاتِلُونَ” denotes: *noon-napping* or it is a plural for “قَاتِلٌ” who takes a *noon-nap*. But what must be pointed out is that “nap” in English means *any sleep for a brief period during the day*. That is why the prefix of “noon” here to *specify the time* of such a nap.

⁷ The word “دعوى” has two *distinctly different meanings*. (a) *Invocation*, or (b) *Argument*, in a situation.

⁸ The “ظَالِمِينَ” = “the injustice-doer,” as “الظَّالِمُ” = “injustice.”

⁹ Many of the *Qur'anic commentators* consider this “فَ” as an article of “عَطْفٍ” = *copulative (connective), or inceptive*, i.e. indicating a beginning or a resumption of speech.

¹⁰ The “لِّ” in “النَّسَانُ” is a *juratory* “الْتَّأْكِيدُ” i.e. *affirmation, expressed here by “assuredly”*.

¹¹ That is *message or messenger*. The “لِّ” in “النَّسَانُ” is a *juratory*-“الْتَّأْكِيدُ” amounting to = “الْتَّأْكِيدُ” i.e. *affirmation, expressed here by “assuredly”*. See *القرطبي* *إعراب القرآن*, *للمحمود صافي*

¹² The “لِّ” in “النَّقْصَنُ” is a *juratory* “الْتَّأْكِيدُ” amounting to = “الْتَّأْكِيدُ” i.e. *affirmation, expressed here by “assuredly”*

9. And whoever lightened^w his weights^w then those who^r they^z lost their selves^w for what they^z were by Our Aya'te^w (*messages^w*) wronging¹³ they^z.

وَمَنْ حَفَّتْ مَوَازِينُهُ فَأَوْلَئِكَ
الَّذِينَ خَسَرُوا أَنفُسَهُمْ بِمَا كَانُوا
بِعَيْتَنَا يَظْلَمُونَ ﴿١﴾

10. And *laqad* (*verily, already and affirmatively*) We empowered/established¹⁴ you^b in the Earth^w and We made for you^b in it^w livelihoods, little indeed¹⁵ you^z thank.

وَلَقَدْ مَكَنْتُمْ فِي الْأَرْضِ
وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا
مَا تَشْكُرُونَ ﴿٢﴾

11. And *laqad* (*verily, already and affirmatively*) We created you^b; afterwards We portrayed/fashioned you^b; afterwards We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis (*Satan*) [he] [was] not of the *sa'jedeeena* (*they who kowtowed/- they who were kowtowing*).

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَرْنَاكُمْ ثُمَّ
قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ
فَسَجَدُوا إِلَّا إِنَّلِيْسَ لَمْ يَكُنْ مِنْ
السَّاجِدِينَ ﴿٣﴾

12. Said [*He*]: what prevented you^g not to kowtow[*you^s*] *edb* (*since/when*) I commanded you^g; said [*he*]: I am *khayron* (*choicer/ superior/ worthier*) than him; You^g created me of a fire^w and You^g created him of a mud.

قَالَ مَا مَنَعَكَ أَلَا تَسْجُدَ إِذْ أَمَرْتَكَ
قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ
وَخَلَقْتَهُ مِنْ طِينٍ ﴿٤﴾

13. Said [*He*]: so *ebbett¹⁶* (*let-[you^s] dwell/ dwell-basely/ migrate-/ immigrate*) from it^w, so not [*it^x*] be for you^g to *tataka-bbara¹⁷* (*[you^s] practice pridefullness*) in it^w; so let-egress [*you^s*], verily you^g (are) of the cringers.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ
أَنْ تَتَكَبَّرْ فِيهَا فَأَخْرُجْ إِنْكَ مِنْ
الصَّغِيرَنِ ﴿٥﴾

14. Said [*he*]: let-[*You^s*] reprieve me until day (*to be* resurrected they^z)

قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُعْلَمُونَ ﴿٦﴾

15. Said [*He*]: verily you^g (are) of the *mundhareen¹⁸* (*they who are reprieved*).

قَالَ إِنْكَ مِنَ الْمُنْظَرِينَ ﴿٧﴾

16. Said [*he*]: so by indeed,¹⁹ *aghawamey²⁰* (*[You^s] had me indulgently stray and so be disappointed*) surely I (shall) assuredly²¹ sit for them (*at*) Your^t *Sseratta* (*road/ way*) the straight.

قَالَ فِيمَا أَغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ
صِرَاطَكَ الْمُسْتَقِيمَ ﴿٨﴾

17. Afterwards surely assuredly *aa'tee* (*I approach/ come to*) them from between their hands^w and from their rears and *a'n* (*side-of*) their rights and *a'n* their lefts and not [*You^w*] find most (*of*) them thankers.

ثُمَّ لَا تَبِعْهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ
وَلَا تَحْدُدْ أَكْثَرَهُمْ شَكِيرِينَ ﴿٩﴾

18. Said [*He*]: let-egress [*you^s*] from it^w *mathmooman²²* (*he who is despised*) *madhooran²³* (*he who is driven-away from Allah's mercy/ he who is reprobated*); surely whoever [*he*] followed you^g of them verily I (shall) assuredly fill Hell^w of you^z wholes.

قَالَ أَخْرُجْ مِنْهَا مَذْءُومًا مَذْحُورًا
لَمَنْ تَبِعَكَ مِنْهُمْ لِأَمْلَأَنَّ جَهَنَّمَ
مِنْكُمْ أَجْمَعِينَ ﴿١٠﴾

¹³ See the Lexicon attached to this Translation for “فاعل الظلم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

¹⁴ The word “مَكَّنَمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” could also imply or connote the same as “مَكَّنْ” per se.

¹⁵ See the Lexicon attached to this Translation regarding, “ما المدرية” = the infinitive *ma*.

¹⁶ The word “هبطوا” rooted in “هبط,” meaning: alight/ descended/ descended. Also, “هبط”= dvelled/dvelled in evil. See S2:61. Really it means “نزح” or “emigrated/ immigrated. Example: in Ayah (S2:61) =“اهبطوا مصرًا”=ebbetto Misra.

¹⁷ The word “*tatakabbar*=“تتكبر” does not have an exact English equivalent per se. It is a present/future tense addressing an addressee: *practice pridefullness*. Hence, we transliterate and parenthetically explain.

¹⁸ The word “*mundhareen*=“المنظرین” is an objective masculine plural noun, meaning *those who are reprieved*.

¹⁹ See the Lexicon attached to this Translation regarding “ما المدرية” = the infinitive *ma*.

²⁰ The word “أَيْمَكْ فِي الضَّلَالِ وَخَابَ”=“اغويتي” in “اغوي” so he: indulgently strayed and was disappointed. See اللسان.

²¹ The word “الْأَمْلَأُ” in the following two Ayat: 17 & 18 all are juratory “الْأَمْلَأُ” amounting to=“التأكيد,” i.e. affirmation, expressed in all case by “assuredly”

²² The word “mathmooman”=“منوماً” is a masculine, singular, objective noun, no English equivalent for it.

²³ The word “madhooran”=“مدحوراً” is a masculine, singular, objective noun, no English equivalent for it.

19. And O, Adam: let-reside[*yous*], you^s and your^t spouse (*wife*), the Paradise^w so both eat from whence both willed and not both near this-she, the tree^w; then both be of the *dha'lumeena*²⁴ (*injustice-doers*)

وَرَبَّا دُمْ أَسْكَنْ أَنْتَ وَزَوْجُكَ
الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شَئْتُمَا وَلَا
تَقْرِبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿١﴾

20. Then whispered for them both the Satan, to [he] discloses/flashes for them both what(*had been*)hidden *a'n*(*regarding*) them both of *saw'aa'tehema*^w (*their private-parts*)^w; and said [he]: not restrained you both Lord (*of*) [you both] *a'n*this-she²⁵, the tree^w, except that be both two angels or be both of the immortals.

فَوَسُوسَ لَهُمَا الشَّيْطَنُ لَيُنَذِّدِي
لَهُمَا مَا وَرِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا
وَقَالَ مَا نَهَكُمَا رَبُّكُمَا عَنْ هَذِهِ
الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكِينَ أَوْ
تَكُونَا مِنَ الْخَنَّابِينَ ﴿٢﴾

21. And mutually *qasama*([he] oathed) them both: verily I am for you both surely of the(*sincere*)-advisors²⁶.

وَقَاسَمْهُمَا إِنْ لَكُمَا لَمَنْ
الْنَّاصِحِينَ ﴿٣﴾

22. So[he] indicated (*to*) them both by inveiglement; so *lamma* (*when/ whence*) both tasted the tree^w appeared^w for them both *saw'aa'tehema*^w (*their private-parts*)^w and both commenced [both] vamping-up on them both by the Paradise's^w leaves; and called them both Lord (*of*) them both: have not [I] restrain you both *a'n* (*off/ regarding*) *telkomda*²⁷ (*both of you that afar she/ that*)^w the tree^w; and said [I] [*not*]²⁸ for you both: verily the Satan (*is*) for you both a foe²⁹ manifester.

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا
الشَّجَرَةَ بَدَّتْ لَهُمَا سَوْءَاتِهِمَا
وَطَقَقَا سِخْنَصَفَانِ عَلَيْهِمَا مِنْ
وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَللَّهُ
أَنْهَكُمَا عَنْ تَلْكُمَا الشَّجَرَةِ وَأَقْلَ
لَكُمَا إِنَّ الشَّيْطَنَ لَكُمَا عَدُوٌّ
مُبِينٌ ﴿٤﴾

23. Said both: (O), our Lord, we wronged³⁰ (*to*) ourselves^w and *en* (*if*) not forgave for us [You^s] and [*not*] *tarhamna*([You^s] mercy-gave us) surely assuredly³¹ we be of the losers.

قَالَا رَبُّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَسِيرِينَ ﴿٥﴾

24. Said [He]: *ebetto*(*let you^x: dwell/ dwell in evil/ dwell basely/ emigrate/ immigrate/*), some (*of*) you^b for some a foe³² and for you^b in the Earth^w a *mustagarron* (*permanent-abode/ ultimate realization*) and a *mata'on*³³ (*resource for a transitory worldly delights*) to a while.

قَالَ أَهِبُّطُوا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ
وَمَتَّعْ إِلَى حِينٍ ﴿٦﴾

²⁴ The word “ظالمين” = “the injustice-doer,” as “ظلم” = “injustice.” See footnote 148 below.

²⁵ In Arabic “tree” is a feminine. That is why the reference to it is by the *feminized* pronoun: “[this-she]”.

²⁶ The word “ناصحين” = “naseheen” is *plural, masculine, subjective noun*. But first the word “ناصح” in “ناصحين” = “ناصح” in “ناصح” in Arabic *defines* and *implies* more than its English *supposed* equivalent “advised.” The Arabic “ناصح” i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word “advised” mean given *opinion* (*presumably, not necessarily*) as to the best course of action the *advisee* should take or do. Hence, the qualifying word “sincerely” is *necessary* to manifest the distinction. Also “ناصحين” may mean: *sincere care-renderers, well-wishers..*

²⁷ The text says: “telkomda”=“تلکماً”= the “ت” (1) for the *feminine addressee*, in this case about the tree (which is feminine in Arabic Grammar, (2) then the “ل” for the “*afar*,” and (3) “كمًا” is the *dual addressee’s* pronoun. For lack of a better word to express this *precise demonstrative pronoun* and *very elegant sounding* “تلکماً” in English, so I transliterate and *parametrically approximate*. So I say: “*that-afar-she*,” but the speech is addressed to the twain (*he and she*), hence in Arabic Grammar, “تلکماً” is the *proper article of reference*, “أَنْهَكُمَا عَنْ تَلْكُمَا” which is *rhyming* to the ears and *rather lofty and elegant* in expression; or (2) according to some Qur’anic commentators, *to emphasize to the addressees* the forbidding to both.

²⁸ The Arabic text says: “أَقْلَ” and *not* “أَقْلُ,” grammatically surely indicative of the application of the article “الـ” to “أَقْلَ” making it “أَقْلٍ.” Hence, the use of “*not*,” although it is *not* explicitly in the text, as *grammatically* it should *not* appear, clearly it is there.

²⁹ The word “عد” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see *الهادي* and *اللسان*.

³⁰ See the Lexicon attached to this Translation for “ظالم” = “فَاعلُ الظالم” = “injustice-doer” and “أَظْلَمُ” = “wronger.”

³¹ The “ل” in “لنكون” is a *juratory* “ل” = “التأكيد” = “القسم” = “التأكيد” i.e. affirmation, expressed here by “assuredly.”

³² See footnote 1709 above regarding *foe*.

³³ The word “متاع” = “matta'd” is rooted in the word “متّع” = “matta'd” with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

25. Said [He]: in it^w you^z live and in it^w you^z die and from it^w tokhrajona (you^z be emerged/produced).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ
وَمِنْهَا تَخْرُجُونَ

26. O, Adam's sons: qad (already and affirmatively) We descended on you^b lebasan³⁴ (wear/inner clothing) veiling [it^x] yourⁿ saw'ata^{w35} (private parts)^w and reshan³⁶ (adornment-attire); and the taqwa's (reverential guarding against Allah's displeasure)'s lebaso³⁷ (=armory-attire to prevent potential war), tha'leka (afar-that-it/)^x, (is) khayron (choicer/ superior/worthier); tha'leka (is) of Allah's Aya'te^w (miracles/signs/proofs) la'alla (craving currently unavailable deed that-/perhaps) they yadhdhakkarona (repetitively-reminisce).

يَبْيَنِي إَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ
لِبَاسًا يُوَرِّي سَوءَتُكُمْ وَرِيشًا
وَلِبَاسٌ أَلْقَوْيَ ذَلِكَ حَيْرٌ
ذَلِكَ مِنْ ءَايَتِ اللَّهِ لَعَلَّهُمْ
يَذَكُّرُونَ

27. O, Adam's sons: let-not assuredly essay you^{b38} the Satan, just as [he] exited yourⁿ [both fathers]³⁹ from the Paradise, ^w [he] wrests a'n (off) them both their both lebaso⁴⁰ (wear/inner-clothing) to [he] shows them both saw'aa'tehma^w (their private-parts)^w; verily he sees you^b, he and his qa'beelo (group/similar) from whence you^z see them not; verily We made the Satans aw'le-yad⁴¹ (guardians/allies) for whom^r not believe they^z.

يَبْيَنِي إَادَمَ لَا يَفْتَنَنُكُمْ الشَّيْطَانُ
كَمَا أَخْرَجَ أَبْوَيْكُمْ مِنَ الْجَنَّةِ يَنْزَعُ
عَنْهُمَا لِبَاسَهُمَا لِرِيشَهُمَا سَوْءَتِهِمَا
إِنَّهُ يَرِنُكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ
لَا تَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ
أُولَئِكَ لِلَّذِينَ لَا يُؤْمِنُونَ

28. And if they^z did a profanity^{w42} said they:^z we found on it^w our fathers, and Allah commanded us by it^w; let-say [you^s]: verily Allah commands not by the profaneness^{w43}; do you^z say on Allah what not you^z know.

وَإِذَا فَعَلُوا فِي حِشَّةٍ قَالُوا وَجَدْنَا
عَلَيْهَا أَبْاءَنَا وَاللَّهُ أَمْرَنَا بِهَا قُلْ
إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ

29. Let-say [you^s]: commanded my Lord by the qesstte⁴⁴ (rendering absolute-justice post removal of injustice), and aqemo⁴⁵ (let-you^z uphold/sustain) yourⁿ faces at every masjed and let-invoke Him you^z faithfully; for Him (is) the religion, just-as [He] began you, ^b you^z(shall) return.

قُلْ أَمَرَ رَبِّكُمْ بِالْقِسْطِ وَأَقِيمُوا
وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الَّذِينَ
كَمَا بَدَأْكُمْ تَعُودُونَ

³⁴ See the Lexicon attached to this Translation for the myriads of meanings for the word "lebasan."

³⁵ The word "sawah" has more than one meaning, but here it means "private parts."

³⁶ There is the inner clothing= "اللباس," and on top of it the garment= "الثياب," and on top of the garment is the adornment clothing= "الريش." So, adornment attire= "الريش" like cloak or a head turban, etc.

³⁷ The words "lebaso-ettaqwa" = armory-attire to prevent potential war.

³⁸ The word "يَفْتَنُكُمْ" means: assuredly tempt you, or assuredly seduce you, etc.

³⁹ The Arabic word "أَبْوَيْكُمْ" or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See the اللسان. However it must be born in mind that the word "mother" is not necessarily the begetter-mother= "الوالدة;" as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

⁴⁰ See the Lexicon attached to this Translation for the various meanings of this very important word, which literally means "wear/inner clothing" but figuratively much more, including the "garments".

⁴¹ The word "أَوْلَيَاءُ" could also mean, among them: protector, friend.

⁴² The word "فَحْشَةٌ" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions.

⁴³ Arabic word used is "فَحْشَاءٌ" = the noun of فَحْشَةٌ "النَّاجِ" see فَحْشَاءٌ.

⁴⁴ See the Lexicon to this Translation for a fuller discussion of this great word "gesst."

⁴⁵ That is you^z are commanded to uphold/sustain/maintain all the obligations of the Prayer.

30. A team divinely-guided [He] and a team righted on them the misguidance^w; verily they *ittakhatho*⁴⁶ (*they*^z took and made) the Satans *aw'leyaa*⁴⁷ (*guardians/allies*) of without-/lesser-than Allah, and they^z reckon that they (are) *muhitadoona*⁴⁸ (*they who found and accepted the divine-guidance*).

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ
الْضَّلَالَةَ إِنَّهُمْ أَخْذُوا الشَّيْطَنَينَ
أُولَئِكَ مِنْ دُونِ اللَّهِ وَهُمْ بَشَّارُونَ
أَنَّهُمْ مُهَتَّدُونَ

31. O, Adam's sons: let-take you^z your ⁿ adornment^w/- trim^w at every mosque.⁴⁹ And let-eat you^z and let-drink you^z and let-not squander you^z; verily He likes not the prodigals/squanderers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّمَا الْمُشْرِكُونَ هُوَ الظَّالِمُونَ

32. Let-say [*you^s*]: who^a [be] forbad Allah's adornment^w which^u
akhraja ([He] produced/ emerged) for His *eba'de* (*worshippers*/
submitters/ *slaves*) and the goodies<sup>w⁵⁰ of the *rez'qe^x*
(*provision*/ *victuals for sustenance*)^x; let-say [*you^s*]: it^w (*is*) for
whom^r they^z believed in the life^w (*of*) the world^w
purely The *Qeyamatey's^w* (*Judgment's*) Day^x; like *tha'leka*
(*afar-that-it/*)^x, [We] expound the *Aya'te^w* (*messages*) for
a knowing people.</sup>

**قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ
لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ
هُنَّ لِلَّذِينَ أَمْوَالُهُمْ فِي الدُّنْيَا
خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ
نَفَصِّلُ الْأَيَّتِ لِقَوْمٍ يَعْلَمُونَ**

33. Let-say [you^s]: verily only forbade my Lord the profanities,^{w51} what appeared/manifested of it^w and what hid, and the sin and the *baghya* (*envy/ selfish: excessiveness/ transgression*) by other than the right, and that you^z partner (*deities*) by Him what [He] not descended by it^x an authority^x, and that you^z say on Allah what not you^z know.

قُلْ إِنَّمَا حَرَمَ رَبِّيَ الْفَوْحَشَ مَا
ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمُ وَالْبَغْيُ
بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا
لَمْ يُنْزِلْ بِهِ سُلْطَنًا وَأَن تَقُولُوا
عَلَمَ اللَّهُ مَا لَا يَعْلَمُونَ

34. And for every an Ummaten^w (*people/ community*)^w (*is*)
*ajalon*⁵² (*term-limit*^x); so *edha* (*if/ then*) came^x their *ajalo*
 (*term-limit*^x) neither *yasta'akhero*⁵³ (*slacken/ tarry*) they^z an
 hour nor *yasta'qdemo* (*affirmably advance*) they^z.

وَلِكُلِّ أُمَّةٍ أَجْلٌ فَإِذَا جَاءَ
أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ

35. O, Adam's sons: if⁵⁴ assuredly *ya'ateyakom*^x (*appear/-come to you*^b)^x messengers of you^{b55} narrating they^z on you^z My *Aya'te*^w (*messages*) then whoever *ettaqa* (*he had reverentially guarded not to displease Allah*), and [he] reformed, so no fear (*is*) on them nor they sadden.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّمَا يُنَزَّلُ مِنَ الْكِتَابِ
مَا يَرِيدُونَ إِذَا قُرِئَ لَهُمْ
أَنَّهُ مِنْ رَبِّكُمْ فَيُرْجِعُونَ
أَنَّهُ مِنْ رَبِّكُمْ فَيُرْجِعُونَ

36. And who^r they^z denied by Our *Aya'te^w* (*messages*) and
*istakbaro*⁵⁶ (*they^z affirmed theirⁿ prideful haughtiness*) a'n

وَالَّذِينَ كَذَّبُوا بِعَايَاتِنَا

⁴⁶ The word لسان العرب which is “الاتّخاذ” for “افْعَال“ is therefore always taking and presuming something about what was taken. Thus, it is not just the mere taking.

⁴⁷ The word “أولياء” could also mean, among them: *protector, friend*.

⁴⁸ See the Lexicon attached to this Translation for “*muhtheadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

⁴⁹ Although textually “mosque” however, and Allah knows best, it’s for every Prayer/presence in the mosque.

⁵⁰ The word “طبيات” = “goodies” = “goodies,” = a feminine gender means anything *delectable and legitimate*.

⁵¹ The word فاحشة “profanity” (plural فواحش as infinitive noun or plural الفواحش as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah’s proscriptions. Some times the word فاحشة or الفاحشة is euphemistically used to mean adultery or fornication or homosexuality.

⁵² The word “الأجل” means term-limit, see اللسان.

⁵³ See the Lexicon attached to this Translation for the effect of the letter ψ when added to a word.

⁵⁴The particle “إِمَّا” could mean the speaker is making a conditional construct, or informing or giving a choice. See **السَّان**.

⁵⁵ That is *from among* you.

⁵⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter **و** when added to a word..

(regarding) it^w, those (are) the Hell's^w companions, they (are) in it^w immortals.

37. So who^a (is) wronger⁵⁷ than whom^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His *Aya'te^w* (messages), those attains them their lot of the book until if came^w (to) them Our messengers *yatawaffana* (they fully while dying receive) them, said they^z: where (are) what you^z were invoking of lesser than Allah; said they^z: strayed they^z *a'n* (off) us and witnessed-/testified they^z on their-selves^w that they were unbelievers.

38. Said [He]: let-enter you^z in *Umamen^w* (people/communities)^w *qad* (already and affirmatively) ceded^w of before you^z of the Jinn and the humankind in The Fire^w; every-when entered^w an *Ummaton^w* (people/community)^w (*it^w*) cursed^w its^w sister until if *eddarako*⁵⁸ (the last entrants overtook the first entrants and all are altogether) in it^w together, said^w their last^w to their first: ^w (O), our Lord these misled us; so let-give them [*You^s*] torment double of The Fire^w; said [He]: for each (is) a double [and,] but you^b know not.

39. And said^w their first^w to their last: ^w so not was for you^b on us of munificence, so let-taste you^z the torment by what you^c were earning.

40. Verily who^r they^z denied by Our *Aya'te^w* (messages) and *istikbaro*⁵⁹ (they^z affirmed theirⁿ prideful haughtiness) *a'n* (regarding) it^w, not *tofattaho* (to be iteratively opened) for them the Heaven's^w gates and they^z enter not the Paradise^w until transpires the *jamal* (camel/thick rope for anchoring the ship) through the needle's-eye; and like *tha'leka* (afar-that-it/)^x, [We] requite the criminals.

41. For them of Hell^w a *meha'don* (bed/cradle/fixed expanse) and above them overlays⁶⁰; and like *tha'leka* (afar-that-it/)^x, [We] requite the *dha'lumeena*⁶¹ (injustice-doers).

42. And who^r they^z believed and they^z worked the righteous-works, ^w not charge [We] a self^w except its^w capacity; those (are) the Paradise's^w companions they (are) in it^w immortals.

43. And wrested We what (is) in their hearts of a rancor, run^w from under them the rivers,^x and said they^z: the praise (is) for Allah Who divinely-guided us for this and

النَّارُ هُمْ فِيهَا خَلِدُونَ ﴿٧﴾

فَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ
كَذِبًا أَوْ كَذَبَ بِعَايَتِنَّا أُولَئِكَ
يَنَاهُمْ نَصِيبُهُمْ مِنَ الْكِتَبِ حَتَّى
إِذَا جَاءَهُمْ رَسُولُنَا يَتَوَفَّهُمْ قَاتَلُوا
أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ
اللَّهِ قَاتَلُوا ضَلَّوْا عَنَّا وَشَهَدُوا عَلَى
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كُفَّارِينَ ﴿٨﴾

قَالَ أَدْخُلُوا فِي أَمْرِنِّي دَخَلْتُ مِنْ
قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي
النَّارِ كُلُّمَا دَخَلْتُ أَمْمَةً لَعَنَّ
أَخْتَهَا حَتَّى إِذَا أَدَارَكُوا فِيهَا
جَمِيعًا قَالَتْ أُخْرَنَهُمْ لِأُولَئِمْ
رِبَّنَا هُنُّ لَا أَضْلَلُنَا فَعَاهُمْ عَذَابًا
ضَعِيفًا مِنَ النَّارِ قَالَ لِكُلِّ
ضَعْفٍ وَلِكُنْ لَا تَعْلَمُونَ ﴿٩﴾

وَقَالَتْ أُولَئِمْ لِأُخْرَنَهُمْ فَمَا
كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿١٠﴾

إِنَّ الَّذِينَ كَذَبُوا بِعَايَتِنَا
وَأَسْتَكَبُرُوا عَنَّا لَا تُفْتَحُ لَهُمْ
أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّى يَلْجَ الجَمْلُ فِي سَمَاءِ الْخِيَاطِ
وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿١١﴾

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقَهُمْ
غَوَاشٌ وَكَذَلِكَ نَجْزِي الظَّلَمِيْمِ

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وَسَعَهَا أُولَئِكَ
أَحْبَبُ الْجَنَّةَ هُمْ فِيهَا خَلِدُونَ ﴿١٢﴾
وَنَرَعَنَا مَا فِي صُدُورِهِمْ مِنْ غُلٌّ
نَجْزِي مِنْ تَحْتِهِمُ الْأَنْتَرُ وَقَاتَلُوا

⁵⁷ See the Lexicon attached to this Translation for “ظالم” = “**فَاعل الظلم**” = “injustice-doer” and “أظلم” = “wronger.”

⁵⁸ The word “*eddarako*” = “إِدَارَكُوا” depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are *equally present* in it.

⁵⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

⁶⁰ That is of various plights.

⁶¹ The word “**ظالمين**” = “the injustice-doer,” as “**الظلم**” = “injustice.”

not were we to *nahtadeya* ([we] find and accept the divine-guidance) *lawla* (had it not been for) [that] Allah divinely-guided us; *laqad* (verily, already and affirmatively) came^w our Lord's messengers^x by the right; and they^z (had been) called: that *telkum*⁶² (to you all that/that) (is) the Paradise^w you^b (had been caused to) inherit it^w by what you^z were working.

44. And called The Paradise's^w companions The Fire's^w companions: that *qad* (already and affirmatively) we found what promised us our Lord right; so have you^z found what promised yourⁿ Lord right; said they^z: yes. Then called a caller among them that Allah's curse (is) on the *dha'lumeenda*⁶³ (injustice-doers).
45. Who^r they^z repel *a'n* (off) Allah's path, and they^z *yabgho* (earnestly-quest) it^w crookedly while they by the Hereafter (are) unbelievers/deniers.
46. And between them both (is) a veil and on the heights (are) men, they know^z each by their signs, and they^z called The Paradise's^w companions: that peace (be) on you^z they^z entered it^w not,⁶⁴ while they covet⁶⁵.
47. And if (had been) parried^w their *abssaro* (insights/-discernments) towards The Fire's^w companions, said they^z: (O), our Lord; let-not make us [*You*s] with the people the *dha'lumeenda*⁶⁶ (injustice-doers).
48. And called, the heights' companions, men know them they^z by their marks, said they^z: not enriched *a'n* (off) you^b yourⁿ gathering and not what you^b were *testak-berona*⁶⁷ (you^z affirm prideful haughtiness).
49. Are these, whom^r *aqamtom* (oathed you^c) not reach them Allah by a mercy^w; (then Allah tells these) let-enter you^z the Paradise^w neither fear (is) on you^b, and nor you^f sadden.
50. And called The Fire's^w companions The Paradise's^w companions: that let-shed you^z on us of the water or of what provided you^b Allah; said they^z verily Allah forbade them both on the unbelievers.

الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا لِهَذَا
وَمَا كُنَّا لِهَتَدِيَ لَوْلَا أَنْ هَدَنَا
اللَّهُ لَقَدْ جَاءَتْ رَسُولُنَا بِالْحَقِّ
وَنُؤْدِي أَنْ تَلَكُمُ الْجَنَّةَ أَوْرَثْتُمُوهَا
بِمَا كُنْتُمْ تَعْمَلُونَ

وَنَادَى أَصْحَابُ الْجَنَّةَ أَصْحَابَ النَّارِ
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًا
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًا
قَالُوا نَعَمْ فَإِذْنُ مُؤْذِنٍ بِنِيهِمْ أَنْ
لِعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

الَّذِينَ يَصْدُونَ عَنْ سَبِيلِ اللَّهِ
وَيَبْغُونَا عَوْجًا وَهُمْ بِالْآخِرَةِ
كُفَّارُونَ

وَبِهِمْ مَا حَاجَبَ وَعَلَى الْأَعْرَافِ رَجَالٌ
يَعْرُفُونَ كُلًا بِسِيمَلْهُمْ وَنَادَوْا
أَصْحَابَ الْجَنَّةِ أَنْ سَلِمْ عَلَيْكُمْ لَمْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

* وَإِذَا صُرِفتُ أَنْصَرُهُمْ تَلَقَّاهُ
أَصْحَابُ النَّارِ قَالُوا رَبِّنَا لَا
نَجِعْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجَالٌ
يَعْرُفُونَهُمْ بِسِيمَلْهُمْ قَالُوا مَا
أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكِرُونَ

أَهْلُؤَاءِ الدِّينِ أَقْسَمْتُمْ لَا يَنْأُلُهُمْ
اللَّهُ بِرَحْمَةِ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ
عَلَيْكُمْ وَلَا أَنْتُمْ تَخْزَنُونَ

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ
الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ
أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ
اللَّهَ حَرَمَهُمَا عَلَى الْكُفَّارِ

⁶² See footnote 27 regarding “تَنَكِّما,” only here the *addressees* are in the *plural*.

⁶³ The “ظَالِمِينَ” = “the injustice-doer,” as “الظَّلْم” = “injustice.”

⁶⁴ According to some Qur'an commentators, *not yet*.

⁶⁵ That is they longingly wish and immoderate desire to enter the Paradise.

⁶⁶ The “ظَالِمِينَ” = “the injustice-doer,” as “الظَّلْم” = “injustice.” See footnote 148 below.

⁶⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

51. Who^r *ittakhatho*⁶⁸ (*they took and made*) their religion jestingly and playfully and deceived^w them the life^w (*of*) the world^w; so today [*We*] forgot⁶⁹ (*cease paying attention to*) them, just as they^z forgot⁷⁰ *lega'a* (*meeting with*) their day, this and what they^z were by Our *Aya'te*^w (*messages*) rejecting they^z.

الَّذِينَ أَخْنَدُوا دِيْنَهُمْ لَهُوَا
وَلَعِبًا وَغَرَّهُمْ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسِلُهُمْ كَمَا نُسَا
لِقَاءَ يَوْمَهُمْ هَذَا وَمَا كَانُوا
بِعَيْرَاتِنَا سُجْدَوْنَ ﴿٦١﴾

52. And *laqad* (*verily, already and affirmatively*) We came (*to*) them by a book^x We expounded it^x on a knowledge, a divine-guidance and a mercy^w for a people, believing they^z.

وَلَقَدْ جَعَنَهُمْ بِكِتَابٍ فَصَلَّيْهُ
عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٦٢﴾

53. Do await they^z except its^x *ta'aweela*^x (*ultimate: construing/explanation*); day *ya'atee*^x (*ultimately realizes*)^x comes its^x *ta'aweelo*^x say who^r they^z forgot⁷¹ (*ceased paying attention to*) it^x of before: *qad* (*already and affirmatively*) come^w our Lord's messengers^x by the right; so are (*there*) for us of intercessors so they^z intercede for us; or *nuraddo* ([*we*] *be-forthwith-returned*) then [*we*] work other than which^x we were working; *qad* (*already and affirmatively*) they^z lost their selves^w and strayed *a'n* (*off*) them what they^z were *yaftaron* (*they^z craft a lie for fraudulent end*).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نُسُوهُ
مِنْ قَبْلٍ فَدَّ حَاءَتْ رُسُلٌ رَبَّنَا
بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيَشْفَعُونَا لَنَا أَوْ نَزُدُ فَنَعْمَلُ غَيْرَ
الَّذِي كُنَّا نَعْمَلُ قَدْ حَسِرُوا
أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتُرُونَ ﴿٦٣﴾

54. Verily yourⁿ Lord (*is*) Allah, Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁷² (*He set Himself*) over The *Arsh*⁷³ (*Throne of Kingship*). [*He*] overlies the night^x the day^x⁷⁴, questing it^x expeditiously⁷⁵; and the sun^w and the moon^x and the stars^x *musakharaten*^{w76} (*they that are driven, subjectable*

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَةِ أَيَّامٍ
ثُمَّ آسَطَوْنَا عَلَى الْعَرْشِ يُغْشِي
اللَّيلَ الْهَارَ يَطْلُبُهُ حَيْثَا

⁶⁸ The word “إِخْدَاد” from “إِفْتَعَال” “إِلْتَخَاد” “إِلْتَخَاد” which is “taking and presuming some thing about what was taken. Thus, it is *not* just the mere *taking*. لسان العرب; therefore “إِلْتَخَاد” is *always* taking and presuming some thing about what was taken.

⁶⁹ The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies, as in this Ayah, where Allah says “We forgot them,” or where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

⁷⁰ Ibid, for *forgot*.

⁷¹ See footnote 1684 above regarding “نسى”.

⁷² The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with to know the “how” of His action*.

⁷³ The word “العرش” in the Arabic language means: *الْمُضْطَبَجُ أَوِ السَّرِيرُ الَّذِي يُجْلِسُ عَلَيْهِ الْمَلَك*. See Ayah 23 of *an-Namik*: “...and for her a great *Arsh*.” (S27; 23), clearly means the “*Arsh*” is the “*Throne of Power and Dominion*.” And according to *الحديث المتفق عليه* The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: “so, verily the people are to be swooned(fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Ttoor* (*Mount*) swooning.” See الطبعية السبعة، شرح ابن أبي العز الحنفي للعقة الطحاوية سنة 1403هـ - 1983م، دمشق- بيروت طبعة المكتب الإسلامي.

⁷⁴ That Allah covers the night by the day and the day by the night, as the night is not ahead of day (S 36:40).

⁷⁵ The word “مفعول مطلق، نياية عن المصدر” = “حيثنا” that is *objective compliment* in place of *infinite noun*. Also اعراب القرآن، لمحمد صافي ”يجوز أن يكون حالاً، من فاعل يطلب“ = ”حيثنا“ or could be *adverbial construct*. See اللسان and التاج ”اعجال باتصال“ = ”حيثنا“ Also the word: ”اعجال باتصال“ that is *expeditiously*. See اللسان

⁷⁶ The word “*musakharaten*” is *plural, objective noun*, meaning: *they that are driven, subjectable beings*, for which there is no English equivalent, as *almost always* for objective nouns.

beings) w by His command; indeed, for Him (are) the creation and the command; tabaraka⁷⁷ (Allah is exclusively, firmly, iteratively and immensely elevated) Allah, the worlds' Lord.

55. Let-invoke you ^{z78} your ⁿ Lord supplicantly and covertly; verily He loves not the transgressors.

56. And let-not corrupt you ^z in the Earth ^w after its ^w reformation and let-invoke you ^z Him fearfully and cravingly; verily Allah's mercy ^w (is) near ^{x79} of the benefactors.

57. And He Who sends the winds *bushran* (*a pleasant tiding*) [between] His mercy's ^w (*ghaytha=delightful satiating-and-reviving rain*) [both hands ^w],⁸⁰ until if *agallat*^w (*it^w raised and carried*) ^w *sahaban*⁸¹ (*gliding-clouds*) heavies We drove it ^x to a *mayye'te* (*dying/ dead*) *baladen*^x (*region, country, settlement*) ^x, then We descended by it ^x the water ^x then *akhraja* (*emerged/ produced*) We by it ^x of all the *thamara'te*^w (*trees/ plants/ crops/ fruits*) ^w; like *tha'leka* (*afar-that-it/*) ^x, *nukhrejo* ([*We*] *resurrect*) the deceased, *la'alla* (*craving currently unavailable deed that/ perhaps*) you ^b reminisце.

58. And the *balado*^x (*region, country, settlement*) ^x the good ^x produces its ^x sprouts by its ^x Lord's leave and (*that*) which ^x *khabotha*⁸² (*became bad, evil*) produces not, except niggardly; like *tha'leka* (*afar-that-it/*) ^x, [*We*] variegate the *Aya'te*^w (*miracles, signs, proofs*) for people (*who^b*) thank they ^z.

59. *Laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people then said [*he*]: O, my people let-worship you ^z Allah, not for you ^z of an *elaben* (*a deity*) other than Him; verily I, [*I*] fear/know⁸³ on you ^b a torment (*of*) a great day.

60. Said the chiefs (*of*) his people: verily we surely see you ^g in a misguidance ^x manifester ^x.

61. Said [*he*]: O, my people not by me a misguidance ^w; [and,] but surely I am a messenger from the worlds' Lord.

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسْخَرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٤٦﴾

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ
لَا يُحِبُّ الْمُعْتَدِلِينَ ﴿٤٧﴾
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا
إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ
الْمُحْسِنِينَ ﴿٤٨﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّبَّيْمَ بِشَرَاءِ
بَيْنَ يَدَيِ رَحْمَتِهِ حَتَّى إِذَا
أَفْلَتْ سَحَابًا ثُقَالًا سُقْنَاهُ لِبَلْدَهُ
مَيْتٍ فَأَنْزَلَنَا بِهِ الْمَاءَ فَأَخْرَجْنَا
بِهِ مِنْ كُلِّ الشَّمَرَاتِ كَذَلِكَ نَخْرُجُ
الْمَوْقِعَ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

وَالْبَلْدَ الْطَّيِّبَ سَخْرَجْ تَبَانَهُ بِإِذْنِ
رَبِّهِ وَالَّذِي خَبُثَ لَا سَخْرَجْ إِلَّا
نِكَدًا كَذَلِكَ نُصْرَفُ الْأَيْتَ
لِقَوْمٍ يَشْكُرُونَ ﴿٥٠﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ
فَقَالَ يَقُولُمْ أَعْبُدُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهٍ غَيْرُهُ إِنَّ أَخَافُ عَلَيْكُمْ
عَذَابٌ يَوْمَ عَظِيمٍ ﴿٥١﴾

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِكَنْ
فِي ضَلَالٍ مُّبِينٍ ﴿٥٢﴾

قَالَ يَقُولُمْ لَيْسَ بِي ضَلَالٌ وَلَكُنْتِ
رَسُولُ مِنْ رَبِّ الْعَالَمِينَ ﴿٥٣﴾

⁷⁷ See the Lexicon attached to this Translation for this important word “تبارك” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

⁷⁸ For the pronoun “you^w” see the table for superscripted words attached to this Translation.

⁷⁹ What is interesting here is “الرحمة” = “the mercy” in Arabic is a feminine gender, so its reference in this great Ayah was expected to be “قريبة” = “she-near.” However, its reference is in the masculine. Qur'an commentators have various explanations, among them one that says: because what is meant by “الرحمة” = “the mercy” in this context is “forgiveness” or “pardon” or “rain,” = “الغفران” “الغفو” “المطر” respectively, all of which are masculine and therefore the reference to *them* or to *any one* of them should be masculine. Hence the “near” is correct and proper reference.

⁸⁰ This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

⁸¹ The word “سحاب” versus “غيم” is that the *سحاب* هو ينسحب *غيم* i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a “سحابة” *غيم* appears stationary. *أنظر اللسان*.

⁸² The word “*khabotha*” = “خبت” is a past tense, i.e. *that which became bad*, it has no English equivalent *per se*.

⁸³ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

62. [I] communicate (to) you^b my Lord's messages^w and [I] (sincerely)-counsel⁸⁴ for you^b and [I] know from Allah what not you^z know.

أَبْلَغُكُمْ رَسْلَتِنَا وَأَنْصَحُ لَكُمْ
وَأَعْلَمُ مِنْهُ اللَّهُ مَا لَا تَعْلَمُونَ ﴿١٧﴾

63. Have you^c wondered that came (to) you^b a *Thekron*^x (revelation/message/exhortation)^x from yourⁿ Lord on/-over a man of you^b to warn you^b [he] and to *tattaqo* (reverentially guard you^z not to displease Allah) and *la'alla* (craving currently unavailable deed that/perhaps) you^b *torhamoona*⁸⁵ (you^z be mercy-given).

أَوْعَجَبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ
رِبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرُكُمْ
وَلَتَتَقَوَّا وَلَعَلَّكُمْ تُرَحَّمُونَ ﴿١٨﴾

64. So they^z denied him, so We rescued him, and who^r (were) with him in the *folke*^x (*Ark*)^x and We drowned whom^r they^z denied by Our *Aya'te*^w (miracles/signs-/proofs) verily they were people *ameenda*⁸⁶ (having heart/mind blindness).

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ
فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا
بِعَيْنِنَا إِلَيْهِمْ كَانُوا قَوْمًا
عَمِينَ ﴿١٩﴾

65. And to *Aaden*⁸⁷ their brother *Hoodan* (*Heber*), said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you^z reverentially guard not to displease Allah).

* وَإِلَى عَادَ أَخَاهُمْ هُودًا قَالَ
يَنَقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهٍ غَيْرِهِ أَفَلَا تَتَقَوَّنَ ﴿٢٠﴾

66. Said the chiefs, who^r unbelieved they^z of his people: verily we see you^g in a preposterousness^w and verily we assuredly presume (that) you^g (are) of the liars.

قَالَ الْمَلِأُ الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ إِنَّا لَنَرَكَ فِي سَفَاهَةٍ وَإِنَّا
لَنَظُنَّكَ مِنَ الْكَذَّابِينَ ﴿٢١﴾

67. Said [he]: O, my people not by me a preposterousness^w; [and,] but that I am a messenger of the worlds' Lord.

قَالَ يَنَقُومُ لَمَسْنَى سَفَاهَةٍ وَلَكَنِي
رَسُولٌ مِنْ رَبِّ الْعَلَمِينَ ﴿٢٢﴾

68. [I] communicate (to) you^z my Lord's messages^w and I am for you^b a (sincere)-counselor⁸⁸ trustworthy.

أَبْلَغُكُمْ رَسْلَتِنَا وَأَنْ اَلْكُمْ
نَاصِحٌ أَمِينٌ ﴿٢٣﴾

69. Have wondered you^c that came (to) you^b *Thekron*^x (a revelation as reminder/message)^x from yourⁿ Lord on/-over a man of you^b to warn you^b [he]; and let-remember you^z *edb* (since/when) [He] made you^b vicegerents⁸⁹ from after people (of) *Noohen's* (*Noah's*), and augmented you^z [He] in the creation *ba'ssttan* (physical hugeness/expansive); so let-remember you^z Allah's *alaa* (various boons),⁹⁰ *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you^z.

أَوْعَجَبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ
رِبِّكُمْ عَلَى رَجُلٍ رَجُلٍ مِنْكُمْ
لِيُنذِرُكُمْ وَأَذْكُرُوا إِذْ جَعَلْتُمْ
خُلَفَاءَ مِنْ بَعْدِ قَوْمٍ ثُوْجَ وَزَادُكُمْ
فِي الْأَطْلَقِ بَصْطَةً فَأَذْكُرُوا إِذَا
اللَّهُ لَعِلْكُمْ تُفْلِحُونَ ﴿٢٤﴾

⁸⁴ See the Lexicon attached to this Translation regarding sincere-counsel.

⁸⁵ The word "رحمة" = "mercy" in Arabic, is unlike its English equivalent, in that "mercy" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you, you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*, which cannot be said in *correct English*, as there is *no* such word as "mercied."

⁸⁶ The word "عمي" is the plural of "عم" versus "عي" = blind=he who lost his eye-sight. So "عمي" are those who are having blindness of heart or mind, so they *cannot* find the right or the right way. See *الهادي*.

⁸⁷ *Aad* is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

⁸⁸ See Lexicon attached to this Translation.

⁸⁹ The word "خلفاء" = plural of "خليفة"; not plural for "خالف".

⁹⁰ See the Lexicon attached to this Translation for "ne'amah" ("boon").

70. Said they: "have you^g come (*to*) us to worship [we] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (*let-[you^s] produce/ bring to pass for*) us by what [you^s] promise us, *en (if)* you^g were of the *ssadeqeena* (*always-truth-enforcers*)."

فَالْأُولَاءِ أَحْقَنَا لِتَعْبُدَ اللَّهَ وَحْدَهُ
وَنَذَرَ مَا كَانَ يَعْبُدُ إِبْرَاهِيمَ
فَأَنَّا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ

71. Said [he]: *qad* (*already and affirmatively*) befell on you^b from yourⁿ Lord *rejson^x* (*filth/ anathema^x*) and a wrath; do you^z dispute me in names^x you^c named them, you^f and yourⁿ fathers, not recurrently descended Allah by it^w of an authority^x; so let-wait you^z verily I am with you^b of the *muntathereena*⁹¹ (*they who wait*).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مَنْ رَبَّكُمْ
رَجْسٌ وَغَضَبٌ أَتَجَدِلُونِي فِي
أَسْمَاءِ سَمِيتُهَا أَنْتُمْ وَإِبْرَاهِيمَ
مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ
فَاتَّظُرُوا إِنَّ مَعَكُمْ مَنْ
الْمُنْتَظَرُونَ

72. So We delivered him, and whom^r (*were*) with him by a mercy^w from Us, and We cut off the *da'bero*⁹² (*rear-most/ last*) (*of*) whom^r they^z denied by Our *Aya'te*^w (*messages/ signs/ proofs*) and they^z were not believers.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ
مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا
بِعَايَتِنَا وَمَا كَانُوا مُؤْمِنِينَ

73. And to *Thamooda*,⁹³ their brother *Ssalihan* (*Methsalah*)⁹⁴ said [he]: O, my people let-worship you^z Allah, not for you^z of an *elaben* (*a deity*) other than Him; *qad* (*already and affirmatively*) came^w (*to*) you^b evidence^w from yourⁿ Lord. This^w (*is*) Allah's she-camel for you^z an *Aya'tan*^w (*miracle/ sign/ proof*); so let-leave her you^z eat^w in Allah's land^w and let-not touch her you^z by an ill lest⁹⁵ takes you^b a painful torment.

وَإِلَى ثَمُودَ أَخَاهُمْ صَلَحًا قَالَ
يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهٌ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةً
مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
ءَالِيَّةُ فَذَرُوهَا تَأْكُلُ فِي أَرْضِ
اللَّهِ وَلَا تَنْمَسُوهَا بُسُوءٍ فَيَأْخُذُكُمْ
عَذَابٌ أَلِيمٌ

74. And let-remember you^z *edh* (*since/ when*) [He] made you^z vicegerents from after *Aad*'s people and *barwa* ([He] deservedly ensconced) you^b in the land^w *tattakhetho*⁹⁶ (*you^z take and make*) of its^w plains palaces and you^z carve the mountains houses; so let-remember you^z Allah's *alaa* (*various boons*)⁹⁷ and let-not *ta'athan*⁹⁸ (*you^z mischief-hardest*) in the land^w corruptingly/ (*as*) corruptors.

وَذَكَرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ
بَعْدِ عَادٍ وَبَوَّأْكُمْ فِي الْأَرْضِ
تَتَخَذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحَتُونَ الْجِبَالَ بِيُوْنًا
فَاذْكُرُوا إِلَاءَ اللَّهِ وَلَا تَعْنُوا
فِي الْأَرْضِ مُفْسِدِينَ

75. Said the chiefs who^r *istakbaro*⁹⁹ (*they^z affirmed theirⁿ prideful haughtiness*) (*of*) his people for whom^r *istodh'efo*¹⁰⁰ (*were deemed weaklings they^z*) for whom^r [he] believed of them: do you^z know that *Sa'lilan* (*Methsaleh*) (*is*) a *mursalan* (*sent-messenger*) from his

قَالَ الْمَلَائِكَةُ أَسْتَكْبِرُوا مِنْ
قَوْمِهِ لِلَّذِينَ أَسْتَضْعِفُوا لِمَنْ
ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنْ

⁹¹ The word "mutathereen" = "منتظرين" is masculine, plural, subjective noun.

⁹² The Qur'anic phrase: "Then (had been) cut off *da'bero* (rear-most, last of) the people" = "قطع دابر القوم" is yet another of the lofty Arabic tongue expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* = دابر = of such people.

⁹³ The tribe of *Thamood* is an ancient Arabian tribe destroyed for their impiety, as this and the following Ayat show.

⁹⁴ *Salih* (*Methsaleh*) appears in the Bible (Gen 5:27) as the *longest-lived of the ancient pre-Flood patriarchs*, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion*, by W.H. Gentz.

⁹⁵ The "لـ" in "لـ محمود صافي" is فـ السـبيـلـيـةـ "لـ" hence "lest."

⁹⁶ The word "اتخذ" from "افتـعلـ" which is "اتـخـادـ" for "اتـخـادـ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁹⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁹⁸ The word "أشد الفساد = العثـ" from "تعـ" means to mischief causing hardest of corruption. See *اللسان*.

⁹⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

¹⁰⁰ Ibid.

Lord; said they^z: verily we (*are*) by what he (*had been*) sent by [it^x] believers.

76. Said who^r *istikbaro*¹⁰¹ (*they^z affirmed theirⁿ prideful haughtiness*): verily we (*are*) by which^x you^c believed by [it^x] unbelievers.

77. Then hamstrung they^z the she-camel and they^z recalcitrated *a'n* (*regarding*) their Lord's command and said they: ^zO, *Salibo* (*Methsalah*) *eetee* (*let-[you^s] produce/ bring to pass for*) us by what [*you^s*] promise us, *en(if)* [*you^s*] were of the *mursaleena* (*sent-messengers*).

78. So took^w them the *rajfato* (*Shudder-she^y/ Tremor-she^y*) so they^z became in their home^w *jathemeena* (*lifeless-kneelers*).

79. Then [he] diverted *a'n* (*off*) them and said [he]: *laqad* (*verily, already and affirmatively*) I communicated (*to*) you^c my Lord's message^w and I (*sincerely*)-counseled¹⁰² for you^b; [and,] but you^b love not the (*sincere*)-counselors.¹⁰³

80. And *Loottan* (*Lott*) *edb* (*when*) [he] said for his people: do *ta'ttona* (*you^z commit/ perpetrate*) the profanity^{w104} not preceded you^b by it^w of an *ahadon*¹⁰⁵ (*a lone/ anyone*) of the worlds.

81. Verily you^b surely *ta'ttona*¹⁰⁶ (*you^z come onto/ have sexual intercourse with*) the men a (*voluptuous*) desire^w of without/lesser than the women; rather you^z (*are*) people prodigals/exceeders¹⁰⁷.

82. And not was his people's answer except that said they:^z let-egress them you^z from yourⁿ village^w; verily they (*are*) people *yatattabrona* (*they^z ever-purge from sins*).

83. Then We delivered him and his family except his [woman] (i.e. wife), was^w of the *gha'bureena* (*residuum/-remnants*)¹⁰⁸.

84. And We ill-rained¹⁰⁹ on them a rain; so let-look [*you^s*] how [was] the criminals' consequence^w.

85. And to *Madyan* (*polity*) their brother *Shuaiba*¹¹⁰ said [he]: O, my people let-worship you^z Allah, not for you^b of an *elahen* (*a deity*) other than Him, *qad* (*already*

صَلِحًا مُرْسَلٌ مِنْ رَبِّهِ قَاتُوا
إِنَّا بِمَا أَرْسَلْنَا بِهِ مُؤْمِنُونَ

فَالَّذِينَ أَسْتَكَبُرُوا إِنَّا بِالَّذِي
عَاهَدْنَاهُمْ بِمِنْ كَفِرُونَ

فَعَقَرُوا الْنَّاقَةَ وَعَتَوْا عَنْ أَمْرِ
رَبِّهِمْ وَقَاتُوا يَصْلِحُ أَئْتَنَا بِمَا
تَعْذِيرًا إِنْ كُنْتَ مِنَ الْمَرْسَلِينَ

فَأَخْذَتْهُمُ الْرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَثَمِينَ

فَتَوَلَّ عَنْهُمْ وَقَالَ يَنْقُوْرُ لَقَدْ
أَنْتُغْتُكُمْ رِسَالَةَ رَبِّكُمْ وَنَصَحَّ
لَكُمْ وَلَكُمْ لَا تَحْجُونَ

النَّصِحَّينَ

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفِرِحَشَةَ مَا سَبَقُكُمْ بِهَا مِنْ
أَحَدٍ مِنَ الْعَالَمِينَ

إِنَّكُمْ لَتَأْتُونَ أَرْجَالَ شَهْوَةَ
مِنْ دُونِ النِّسَاءِ بَلْ أَتَتُمْ
قَوْمًا مُسْرِفُونَ

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا
أَنْ قَاتُوا أَخْرَجُوهُمْ مِنْ فِرِيَّتِكُمْ
إِنَّهُمْ أَنَاسٌ يَتَظَاهِرُونَ

فَأَنْجَبَنِيهِ وَأَهْلَمَهُ إِلَّا أَمْرَأَهُ
كَانَتْ مِنَ الْغَبَرِينَ

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظَرْ كَيْفَ
كَانَ عَنْقِيَّةُ الْمُجْرِمِينَ

وَإِلَى مَدِينَ أَخَاهُمْ شَعِيبًا قَالَ

يَرْقُومْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ

¹⁰¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

¹⁰² See Lexicon attached to this Translation.

¹⁰³ Ibid.

¹⁰⁴ See the Lexicon attached to this Translation for فاحشة = "profanity."

¹⁰⁵ See the Lexicon attached to this Translation regarding أخذ = "had."

¹⁰⁶ That is to have a sexual relation, i.e. intercourse..

¹⁰⁷ Such people are described as "exceeders," in the course of the *abominable homosexuality*, because apparently their total *outlook* is overwhelmingly given to extravagance and waste.

¹⁰⁸ The wife of *Lott* was among the "residuum/remnants," i.e. lagged behind, *not rescued* with *Lott* and family.

¹⁰⁹ In Arabic there is a distinction between مطر = "rained" and أمطر = "ill-rained," as in "أمطر في الخير" = "rained in the good" and "أمطر في الشر" = "ill-rained in the bad." In this case "أمطر" is used. So for lack of "ill-rained" in English, I chose ill-rained.

¹¹⁰ Prophet *Shuaib* is an Arab prophet in *Madyan*, in north western Arabia; most probably having nothing to do with *Jethro*, the father-in-law of *Mosa* (*Moses*).

and affirmatively) came^w (to) you^b an evidence^w from yourⁿ Lord; so let-fulfill¹¹¹ you^z the measure and [the] balance, and let-not under-value¹¹² you^z the mankind's their things and let-not corrupt you^z in the Earth^w after its^w reform; *tha'lekum* (collective afar that)^x (*is*) *khayron* (choicer/superior/worthier) for you^b *en* (*if*) you^c were believers.

إِلَهُهُمْ غَيْرُهُ قَدْ جَاءَتُكُمْ بَيْنَهُ مِنْ
رِّبِّكُمْ فَأَوْفُوا الْكَيْلَ
وَالْمِيزَانَ وَلَا تَبْخُسُوا النَّاسَ
أَشْيَاءُهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ مُّؤْمِنِينَ

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصْدُونَ عَنْ سَبِيلِ اللهِ مِنْ
إِمْرِهِ بِهِ وَتَبْغُونَهَا عَوْجًا
وَذَكَرُوا إِذْ كُنْتُمْ قَلِيلًا
فَكُثُرْكُمْ وَانظُرُوا كَيْفَ
كَانَ عِنْقَةُ الْمُفْسِدِينَ

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ أَمْنَوْا
بِالذِّي أَرْسَلْتُ بِهِ وَطَائِفَةٌ لَمْ
يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللهُ
بَيْنَنَا وَهُوَ خَيْرُ الْحَكَمِينَ

* قَالَ الْمَلَأُ الَّذِينَ أَسْتَكَبُرُوا مِنْ
قَوْمِهِ لِنُخْرِجَنَّكَ يَسْعِيْبُ وَالَّذِينَ
أَمْنَوْا مَعَكَ مِنْ قَرِبَتِنَا أَوْ لَعْنَدَنَا
فِي مَلَيْتَنَا قَالَ أُولَئِكَ نَكْرِهِنَ

قَدْ أَفْرَيْنَا عَلَى اللهِ كَذِبًا إِنْ عَدْنَا
فِي مَلَيْتَكُمْ بَعْدَ إِذْ نَجَنَّا اللهُ
مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا
إِلَّا أَنْ يَشَاءَ اللهُ رَبُّنَا وَسَعْ رَبُّنَا
كُلُّ شَيْءٍ عِلْمًا عَلَى اللهِ تَوَكَّلَنَا

86. And let-not you^z sit by every *Sseratten* (road/way) you^z threaten¹¹³ and you^z repel *a'n* (off) Allah's path whom^p [he] believed by Him/it; ^{x114} and *tabgho* (earnestly-quest) you^z it^w crookedly; and let-remember you^z *edb* (when/since) you^z were a few then [He] multiplied you^b; and let-look you^z: how [was] the corruptors' consequence.^w

87. And *en* (*if*) [was]^x a *ta'efa'tan*^w (group/faction/party)^w of you^b they^z believed by (*that*) which^x I was sent by it^x and a *ta'efa'tan*^w not believed they^z, so *essbero* (*let-hold on patiently you*^z) until Allah rules between us and He (*is*) *khayro* (choicer/superior/worthier) (*of*) the Rulers.

88. Said the chiefs who^r *istikbaro*¹¹⁵ (*they^z affirmed theirⁿ prideful haughtiness*) of his people: verily we (*shall*) assuredly¹¹⁶ exit you^g O *Shuaibo* and whom^r they^z believed with you^g from our village^w or indeed assuredly you^z, return¹¹⁷ in our sect^w/faith^w; said [he]: do [and] albeit we were dislikers.

89. *Qad* (already and affirmatively) *iftarayna* (we crafted a lie for fraudulent end) on Allah a lie, *en* (*if*) we returned in yourⁿ sect^w/faith^w, after *edb* (when/since) recurrently delivered us Allah from it^w; and not be for us that [we] return in it^w except that wills Allah, our Lord. [He] Expanded¹¹⁸ our Lord every-thing omnisciently; on Allah we (*had*) trusted; O, our Lord: let-open¹¹⁹ [*You^s*]

¹¹¹ The word “اوْفوا“ from “التمام“ = “الوفاء“ = “الوفاء“ from “التمام“ meaning gathering the last component of any obligation to make it a whole. So, “اوْفوا“ means *you endeavor and gather the last part of an obligation and fulfill it*.

¹¹² The word “بخس“ in “تبخسوا“ carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

¹¹³ The word “تَوْعِدُونَ“ وَعْدٌ بالخَيْرٍ“ so “تَوْعِدُونَ“ versus “أَوْعَدُوا بِالشَّرِّ“ is threatening.

¹¹⁴ In the expression “هـ“ the “هـ“ in “به“ is in reference to what? Is it to “Allah”? Or is it to “Allah's way”? According to the noted Arabic linguist, *الزمخشري* (*الكتاف*) and *الزمخشري* (*التأكيد*) the *ta'leem* is correct as to which this “هـ“ refers to? So Assuming that *الزمخشري* is correct then, the translation should be as stated as “it,” not “He.” However, according to the general principle that the pronoun normally refers to the nearest of the named references. So, in this case “He” seems to be better. To incorporate the two arguments I chose: “He/it^x.”

¹¹⁵ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word..

¹¹⁶ The “الـ“ in “الـنَّاجِدَةِ“ and in “الـتَّوْعِدَةِ“ are juratory “الـ“ = “الـالـ“ amounting to “الـالـ“ i.e. affirmation, in both cases expressed by “assuredly”.

¹¹⁷ The word “تَوْعِدُنَ“ is here intensified by faithfully return.

¹¹⁸ The word “وَسَعَ“ = “Expanded“ means *is already broadened to contain/include/comprehend*.

¹¹⁹ The word “افتَحَ“ in this context and Allah knows best, means “decide” or “rule” between us and the unbelievers, or give us “victory” over them. See *الراغب*.

between us and our people, by the right, and You^s (are) *khayro*(*choicer/ superior/ worthier*) (*of*) The Openers^{x120}.

رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمَنَا بِالْحَقِّ
وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿١﴾

90. And said the chiefs, who^r unbelieved they^z of his people: indeed *en* (*if*) *ettaba'a* (*closely-followed*) you^b *Shuaiban*, verily you^b (are) then surely losers.

وَقَالَ الْمَلِأُ الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ لِئَنْ اتَّبَعْتُمْ شُعُبًا إِنْكُمْ
إِذَا لَخَسِرْتُمْ فَأَخْذُنَّهُمْ الرَّجْفَةَ فَأَصْبَحُوْ فِي
دَارِهِمْ جَثَمِينَ ﴿٢﴾

91. Then took^w them the *rajjato* (*Shudder-she^y* / *Tremor-she^y*) so they^z became in their home^w *jathemeena* (*lifeless-kneelers*).

الَّذِينَ كَذَبُوا شُعُبًا كَانُوا لَمْ يَغْنُوا
فِيهَا الَّذِينَ كَذَبُوا شُعُبًا كَانُوا
هُمُ الْخَسِيرِينَ ﴿٣﴾

92. Who^r they^z denied *Shuaiban* as if not flourished they^z in it^w; who^r they^z denied *Shuaiban* were they the losers.

فَتُولِّي عَنْهُمْ وَقَالَ يَقُولُمْ لَقَدْ
أَلْغَتْكُمْ رِسْلَتِي لَقَدْ
وَنَصَحْتُ لَكُمْ فَكَيْفَ عَاسَى
عَلَى قَوْمٍ كَفَرِينَ ﴿٤﴾

93. Then [he] diverted *a'n* (*off*) them and said [he]: O, my people *laqad* (*verily, already and affirmatively*) I communicated (*to*) you^z my Lord's messages^w and I (*sincerely*)-counseled¹²¹ for you^b, so how can [I] grieve on a people, unbelievers.

وَمَا أَرْسَلْنَا فِي قَرِيَّةٍ مِنْ نَّبِيٍّ إِلَّا
أَخْدَنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ
لَعَلَّهُمْ يَضَرَّعُونَ ﴿٥﴾

94. And not We sent in a village^w of a prophet except We took its^w people by the *ba'asa'e*^{w122} (*penury-tension*)^w and the *dharra'e*^w (*distress due to adversity*) *la'alla* (*craving currently unavailable deed that/ perhaps*) them *yatadhrra'-aona* (*iteratively supplicate they^z*).

ثُمَّ بَدَلْنَا مَكَانَ السَّيِّعَةِ الْخَيْسَةَ
حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ إِبَاءَنَا
الضَّرَاءَ وَالسَّرَّاءَ فَأَخْدَنَّهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ﴿٦﴾

95. Afterwards We substituted the *sayyea'te's*^w (*demeritorious-deed*)'s^w place(*by*) the *hasanata*^w (*meritorious-deed*)^w until they^z waxed¹²³, and said they^z: *qad* (*already and affirmatively*) touched/betided our fathers the adversity^w and felicity^w; so We took them suddenly while they perceive not.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامِنُوا وَأَتَقْوَى
لَفَتَحْنَا عَلَيْهِمْ بَرَكَتَ مِنَ السَّمَاءِ
وَالْأَرْضِ وَلَيْكَنْ كَذَبُوا فَأَخْدَنَّهُمْ
بِمَا كَانُوا يَكْسِبُونَ ﴿٧﴾

96. And had surely the villages'^w folks believed they^z and *ettaqaw* (*they had reverentially guarded not to displease Allah*) surely We (*would have*) opened on them blessings^{w124} from the Heaven^w and the Earth^w; [and,] but they^z denied, so We took them by what they^z were earning.

أَفَمَنَّ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ
بِأَسْنَا بَيْتَنَا وَهُمْ نَاجِمُونَ ﴿٨﴾

97. Have then ensured the villages'^w folks to come (*to*) them Our *ba'aso* (*intense torment*) *bayatan* (*suddenly by night*) while they (*are*) sleepers/asleep.

أَفَمَنَّ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ
بِأَسْنَاضُنَّ وَهُمْ يَلْعَبُونَ ﴿٩﴾

98. Or [and] had ensured the villages'^w folks to *ya'ateya* (*betides/ comes to*) them Our *Ba'aso* (*intense Torment-Might*) by a forenoon while they (*are*) playing.

أَفَمَنَّ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ

99. Have then they^z secured Allah's machination; so not secure Allah's machination except the people, the losers.

أَفَمَنَّا مَكْرُ اللَّهِ فَلَا يَأْمُنُ مَكْرُ

اللَّهِ إِلَّا الْقَوْمُ الْخَسِيرُونَ ﴿١٠﴾

¹²⁰ The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner.”

¹²¹ See Lexicon attached to this Translation.

¹²² The Arabic word “*ba'asa*” has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3) hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the Lexicon attached to this Translation for more elaboration on this.

¹²³ That is in number and wealth.

¹²⁴ The word “بركة,” the plural of which is بركات meaning: “multitudinous goodness and worthiness.”

100. Has [and] not (*it*^x)¹²⁵ divinely-guided for whom^r they^z inherit the Earth^w from after its^w folks that if¹²⁶ [We] will, betided them We by their offenses and [We] stamp¹²⁷ on their hearts, so they hear not.
101. *Telka*^w (*she-that afar-it*^w/*those*^w) (are) the villages^w [We] narrate on you^g of their^w *anba'e*¹²⁸ (*significant-and-availing-news*); and *laqad* (*verily/already and affirmatively*) came^w (*to*) them their messengers^x by the evidences^w then they^z were not to believe they^z by what they^z denied of before; like *tha'leka(afar-that-it/)*^x, stamps¹²⁹ Allah on the unbelievers' hearts. *
102. And not We found for most (*of*) them of a covenant, and *en* (*surely*) We found most (*of*) them, surely *fa'seeqeena*¹³⁰ (*rebels-vis-à-vis Allah's command*).
103. Afterwards We missioned¹³¹ from after them *Mosa* (*Moses*) by Our *Aya'te*^w (*miracles/signs/proofs*) to Pharaoh and his chiefs, then *da'bera*¹³² (*rear-most*) by it^w; so let-look [*you s*]: how [was] the corruptors' consequence^w.
104. And said *Mosa* (*Moses*): O, Pharaoh verily I am a messenger from the worlds' Lord.
105. Befitting on me that not [*I*] say on Allah except the right; *qad* (*already and affirmatively*) I came (*to*) you^z by an evidence^w from yourⁿ Lord; so let-send [*you s*] with me Israel's sons.
106. Said [*he*]: *en* (*if*) you^g were come by an *Aya'ten*^w (*miracle/sign/proof*) then *eetee* (*let-[you s] produce/come*) by it^w en you^g were of the *ssadeqeena* (*always-truth-enforcers*).
107. So [*he*] threw his staff; then *edha* (*suddenly/whereas*) it^w (*was*) a he-serpent maniferter.
108. And [*he*] wrested his hand^w; then *edha* (*suddenly/-whereas*) it^w (*was*) white for the beholders.
109. Said the chiefs of Pharaoh's people: verily this (*is*)

أَوْلَمْ يَهْدِ لِلّذِينَ يَرْثُونَ الْأَرْضَ
مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءَ
أَصْبَتْهُمْ بِذُنُوبِهِمْ وَنَطَّبْ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١﴾

تِلْكَ الْقَرَىٰ نَقْصُ عَلَيْكَ مِنْ أَنْبَابِهَا
وَلَقَدْ جَاءَهُمْ رَسُلُهُمْ بِالْبَيِّنَاتِ
فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَبُوا
مِنْ قَبْلِ كَذَلِكَ يَطْبَعُ اللَّهُ
عَلَى قُلُوبِ الْكَافِرِينَ ﴿٢﴾

وَمَا وَجَدْنَا أَكْثَرَهُمْ مِنْ عَهْدِهِ وَإِنْ
وَجَدْنَا أَكْثَرَهُمْ لِفَسِيقِينَ ﴿٣﴾
ثُمَّ بَعْثَانَا مِنْ بَعْدِهِمْ مُوسَىٰ بِعَايَةَنَا
إِلَى فَرْعَوْنَ وَمَلَائِيهِ فَظَلَّمُوهُ بَهَا
فَأَنْظُرْ كَيْفَ كَانَ عِلْقَبَةَ
الْمُفْسِدِينَ ﴿٤﴾

وَقَالَ مُوسَىٰ يَغْرِيْعَوْنَ إِنِّيْ رَسُولُ
مِنْ رَبِّ الْعَالَمِينَ ﴿٥﴾

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولُ عَلَىٰ اللَّهِ إِلَّا
الْحَقُّ قَدْ جِئْنَكُمْ بِيَتِنَةٍ مِنْ
رِبِّكُمْ فَأَرْسَلْتُ مَعِيَّ بْنَ إِسْرَائِيلَ ﴿٦﴾

قَالَ إِنْ كُنْتَ جِئْنَتَ بِعَايَةَ فَأَنْ
هَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

فَأَلْقَيْ عَصَاهُ فَإِذَا هِيَ ثُعبَانٌ
مُبِينٌ ﴿٨﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءَ
لِلنَّاظِرِينَ ﴿٩﴾

قَالَ الْمَلَأُ مِنْ قَوْمِ فَرْعَوْنَ إِنَّ

¹²⁵ The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of three parts (و), (و), (أَوْلَمْ), meaning: does *it*, referring to the fact, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹²⁶ The particle “لَوْ” since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when.” See مقتني اللبيب، ابن هشام

¹²⁷ The expression: “stamp on their hearts” is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious.

¹²⁸ See the *Lexicon* attached to this Translation for “*naba'a*.”

¹²⁹ Ibid, only regarding “stamp.”

¹³⁰ See the *Lexicon* attached to this Translation for this important word *faseeqoon* and its grammatical inflections.

¹³¹ The word “بَعْثَانَة” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*.

¹³² The *Qur'anic* phrase: “Then (*bad*) been cut off last (*of*) the people” = *قطع دابر القوم*” is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most*, i.e. the *last person* = دابر *of such people*.

surely a magician omniscient.	هَذَا لَسِنُّ سَاحِرٍ عَلِيمٍ يُرِيدُ أَنْ تُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمِرُونَ
110. [He] wants to exit you ^b from your ⁿ land ^w ; so what (is) that you ^z command.	فَالْأُولُو أَرْجُهَ وَأَخَاهُ وَأَرْسَلَ فِي الْمَدَائِنِ حَشِيرِينَ يَأْتُوكُ بِكُلِّ سَاحِرٍ عَلِيمٍ
111. Said they: ^z let-defer him [you ^s] and his brother and let-send [you ^s] in the cities hashereena ¹³³ (crowd-gathering summoners).	وَجَاءَ السَّحْرُ فَرْعَوْنَ قَالُوا إِنَّا لَنَا أَجْرًا إِن كُنَّا نَحْنُ الْغَلِيلِينَ
112. Yaáteya (come) they ^z (to) you ^g by every omniscient magician.	قَالَ نَعَمْ وَإِنْ كُمْ لَمِنْ الْمُقْرِبِينَ
113. And came, the magicians (to) Pharaoh; said they ^z : verily for us surely remuneration, en(if) we were we the prevailers.	فَالْأُولُو يَأْمُوسَى إِمَّا أَنْ تُلْقِنَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمَلِقِينَ
114. Said [he]: yes, and verily you ^b (are) indeed of the mugarrabeena (ones brought nigh to me).	قَالَ أَلْقُوا فَلَمَّا أَلْقُوا سَحَرُوا أَعْيُنَ النَّاسُ وَأَسْتَرْهُبُوهُمْ وَجَاءَهُوَ بِسَاحِرٍ عَظِيمٍ
115. Said they: ^z O, Mosa (Moses) either that you ^s throw or that we be the throwers/throwing.	*وَأَوْحَيْنَا إِلَيْ مُوسَى أَنَّ الْقَعْدَاكَ فَإِذَا هِيَ تُلْقَفُ مَا يَأْفِكُونَ
116. Said [he]: let-throw you ^z ; then lamma (when/ whence) they ^z threw, they ^z bewitched the mankind's eyes ¹³⁴ and istarhabo ¹³⁵ (they ^z affirmably terrified) them and came they ^z by a great magic.	فَوَقَمْ أَخْرُقَ وَبَطَّلَ مَا كَانُوا يَعْمَلُونَ فَغَلُوبُهُنَالِكُوَانْقَبُوا صَنِعَرِينَ
117. And We revealed ¹³⁶ to Mosa (Moses) that let-throw [you ^s] your ^t staff, so edha (suddenly/ whereas) she engulfs what ya'fekoona (they ^z speciously-concoct).	وَأَلْقَى السَّحْرُ سَجِدِينَ
118. Then befell ¹³⁷ the right ^x and battala ¹³⁸ (became invalid/ ceased to hold) what they ^z were working.	فَالْأُولُو إِمَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَرُونَ
119. So they ^z were worsted far-there, ¹³⁹ and they ^z transposed ¹⁴⁰ cringers.	فَقَالَ فَرْعَوْنُ إِنَّمَا يَعْمَلُ أَنْقَبُوا صَنِعَرِينَ
120. And (had been) thrown the magicians sa'jedeena (kowtowing they ^z).	فَقَالُوا إِنَّمَا بَرَبُّ الْعَالَمِينَ
121. Said they ^z : we believed by the worlds' Lord.	رَبِّ مُوسَى وَهَرُونَ
122. Lord (of) Mosa (Moses) and Haroona (Aaron).	فَقَالَ فَرْعَوْنُ إِنَّمَا يَعْمَلُ أَنْقَبُوا صَنِعَرِينَ
123. Said Pharaoh:believed you ^c by Him/him before that	فَقَالَ فَرْعَوْنُ إِنَّمَا يَعْمَلُ بِهِ قَبْلَ أَنْ

¹³³ The word “حاشرين” is plural, masculine, subjective noun, rooted in the word حشر meaning: gathered crowdedly. So, “حاشرين” summoners that gather the crowds. No English equivalent for “حاشرين”.

¹³⁴ What is to be noted here is the Qur'anic precise description of the fact that the magician did bewitch the eyes of the people, i.e. the facts of the physical reality remained unchanged but it appeared to the eyes of the beholders the great effect of the “make belief” of the magicians.

¹³⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹³⁶ The word “أُوحِي” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

¹³⁷ The Arabic text literally says ””that is, fell from above descended down on every one and nullified the untruth.

¹³⁸ The Arabic word “batala”=“بطل” is intransitive past tense, for which there is no English equivalent, meaning it became invalid. [Like the word “fell” in the preceding footnote, is intransitive].

¹³⁹ In Arabic the demonstrative noun: “هذا” and “هناك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

¹⁴⁰ The word “أنقبو”= “they^z transposed,” means they betook themselves becoming.

¹⁷⁵⁹ The “ال” in “القسم”= “القسم”= “التأكيد” i.e. affirmation, expressed in both cases by “assuredly”

[I] proclaim/permit for you^z; verily this (is) indeed a machination^x you^c machinated it^x in the city,^w to you^z egress of it^w its^w folks; so will know you^z.

ءَادَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ
مَكْرٌ تُمُوْفٌ فِي الْمَدِيْنَةِ لِتُخْرِجُوا
مِنْ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

124. Assuredly *oqatte'a*¹⁴¹ ([I] shall indeed recurrently cut) off yourⁿ hands^w and feet^w from *khelafen*¹⁴² (*opposite-sides*); afterwards surely *ossallebannakom* ([I] shall recurrently crucify you^b) wholes.

لَأَقْطِعَنَ أَيْدِيْكُمْ وَأَرْجُلُكُمْ مِنْ
خَلْفٍ ثُمَّ لَا صَلَبَنُكُمْ أَجْمَعِينَ

125. Said they^z: verily we (are) to our Lord (are) transposing¹⁴³.

فَالْوَإِنَّا إِلَى رَبِّنَا مُنَقَّلِيْبُونَ

126. And not [you^s] avenge¹⁴⁴ from us except that we believed by our Lord's *Aya'te*^w (*miracles/signs/proofs*) *lamma* (*when/whence*) it^w came^w (*to*) us; O, our Lord: *afregh* (*let-[You^s] descend/pour*) on us patience and *tawaffana* (*let-[You^s] receive us while dying*) (*as*) Muslims.

وَمَا تَنْقِمُ مِنَا إِلَّا أَنْ ءَامَنَا
بِغَايَتِ رَبِّنَا لَمَّا جَاءَنَا رَبِّنَا
أَفْرَغَ عَلَيْنَا صَبْرًا وَتَوْفِنَا
مُسْلِمِينَ

127. And said the chiefs from Pharaoh's people: do [you^s] leave *Mosa* (*Moses*) and his people to corrupt they^z in the land^w and [he] leaves you^g and your^t deities; said [he]: [we] shall *noqattelo* ([we] iteratively kill) their sons and affirmably let live¹⁴⁵ their women, and verily we (are) above them conquerors.

وَقَالَ الْمَلَأُ مِنْ قَوْمٍ فِرْعَوْنَ أَتَذَرُ
مُوسَى وَقَوْمُهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذْرُكُ وَهَلْتَكُ قَالَ سَنُقْتَلُ
أَبْنَاءُهُمْ وَنَسْتَحْيِي نِسَاءُهُمْ وَلَا نَا
فَوْقَهُمْ قَاهِرُونَ

128. Said *Mosa* (*Moses*) for his people: *ista'eno* (*let-you^z seek assistance*) by Allah and *issber* (*let-you^z hold on patiently*); verily the Earth^w (*is*) for Allah bequeaths it^w [*He*] (*for*) whom^p [*He*] wills of His *eba'de* (*worshippers/-submitters/slaves*) and the *aa'qebato* (*consequence*)^w (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

قَالَ مُوسَى لِقَوْمِهِ أَسْتَعِيْنُو بِاللَّهِ
وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعِنْقَةُ لِلْمُتَّقِينَ

129. Said they^z: we (had been) annoyed from before that *ta'ateyna* ([you^s]: *come to/appear among us*) and from after what you^g came (*to*) us; said [he]: *asa* (*craving a deed beyond one's means that, may*) yourⁿ Lord perishes yourⁿ enemy and *yestakhlefakum* ([*He*] makes you^b vicegerents) in the land^w; so [*He*] looks how you^z work.

قَالُوا أُوذِنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
وَمِنْ بَعْدِ مَا جَعَلْنَا قَالَ عَسَى
رَبُّكُمْ أَنْ يُهَلِّكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
فَيُنَظِّرَ كَيْفَ تَعْمَلُونَ

130. And *laqad* (*verily, already and affirmatively*) We took the Pharaoh's *aala* (*family, house, kin, chiefs, followers*) by the *seneena* (*famine and drought*) and a decrease of the *thamara'te*^w (*trees/plants/crops/fruits*)^w *la'alla* (*craving currently unavailable deed that, perhaps*) they *yadhdha-kkarona* (*repetitively-reminisce*).

وَلَقَدْ أَخْذَنَا إِلَالَ فِرْعَوْنَ
بِالسَّيْنَ وَنَقْصٍ مِنَ الْثَمَرَاتِ
لَعَلَّهُمْ يَذَكَّرُونَ

131. Then if came^w (*to*) them the *hasanato*^w (*meritorious-deed*)^w said they^z: for us this^w; and *en* (*when/if*) betided them *asayyeaton*^w (*demeritorious-deed*)^w forebode

إِذَا جَاءَتْهُمْ لَحْسَنَةٌ قَالُوا لَنَا
هَذِهِ وَإِنْ تُصْبِحَ سَيِّئَةً
يَطْبِرُوا بِمُوسَى وَمَنْ مَعَهُ لَا

¹⁴¹ The Arabic word is in the *intensive form* ("أَقْطَعُنَ") so recurrent is here used to give this *intensity*.

¹⁴² From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot.

¹⁴³ The word "تَقْلِيْبُهُمْ" = "their transpose," means their *betaking themselves uninhibitedly moving*.

¹⁴⁴ The word "نَقْمٌ" in "نَقْمُوا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See *اللسان* and *الراغب*.

¹⁴⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word, as *استحيوا*.

they^z by Mosa (Moses) and whom^p (were) with him. Indeed, verily only their omen (is) enda (by Rule of) Allah [and,] but most of them know not.

إِنَّمَا طَبَّرُهُمْ عِنْدَ اللَّهِ وَلَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ

132. And said they:^z surely whatever¹⁴⁶ ta'ateena^x ([you^s] produce/ come to us) by it^x of an Aya'ten^w (miracle/ sign/ proof) to bewitch us by it^w then not we (are) for you^g surely believers.

وَقَالُوا مِهْمَا تَأْتَنَا بِهِ مِنْ مَاءِيَةٍ
لِتَسْحِرَنَا بِهَا فَمَا نَحْنُ لَكُ
بِمُؤْمِنِينَ

133. So We sent on them the flood^x and the locusts^x and the lice^x and the frogs^w and the blood^x Aya'ten^w (miracles/ signs/ proofs) (which had been made) expounders^w; then istakbaro¹⁴⁷ (they^z affirmed theirⁿ prideful haughtiness) and they^z were people criminals.

فَأَرْسَلْنَا عَلَيْهِمُ الظُّوفَانَ وَالْجَرَادَ
وَالْقَمَلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَتِ
مُفَصَّلَتِ فَاسْتَكَبُرُوا وَكَانُوا

فَوْمًا مُجْرِمِينَ

134. And lamma (when/ whence) befell on them the rejzo¹⁴⁸ (successive: convulsive and perturbing torment) said they^z: O, Mosa (Moses) let-invoke [you^s] for us your^t Lord by what covenanted [He] endaka (with you^g / by you^g); indeed en(if) doffed you^g a'n(off) us the rejza (=rejzo), surely assuredly¹⁴⁹ we believe for you^g and surely assuredly we send with you^g Israel's sons.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا
يَمْوُسِي أَدْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ
عِنْدَكَ لِيْرَ. كَشَفْتَ عَنَّا
الرِّجْزَ لَتُؤْمِنَ لَكَ وَلَنْرِسْلَنَ مَعَكَ
بَنَى إِسْرَائِيلَ

135. Then when We doffed a'n (off) them the rejza¹⁵⁰ (successive: convulsive and perturbing torment) to ajalen¹⁵¹ (term-limit)^x they (are) ba'legho (ones reaching) it^x edba (suddenly/ whereas) they yankothona (they^z infract/ infringe).

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ
هُمْ بِلَغْوَهٌ إِذَا هُمْ يَنْكُثُونَ

136. So We revenged from them, so We drowned them in the yamme (deep and extended body of salty or sweet water) because surely they^z denied by Our Aya'te^w (miracles/ signs/ proofs) and they^z were a'n (regarding) it^w neglectors.

فَاتَّقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي
الْيَمِّ بِأَهْمَمِهِ كَذَبُوا بِعَايَتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ

137. And We bequeathed the people whom^r they^z were youstadha'fona¹⁵² (being deemed weaklings they^z), the land's^w mashareqa^x (sunrise's loci)^x and its^w maghreba^x (sunset's loci)^x which^u We blessed in it^w; and concluded^w your^t Lord's word^w the husna^w (all around most beautiful/ excellent-result)^w¹⁵³ on Israel's sons by what ssabara (had held on patiently) they^z and We

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا
يُسْتَضْعِفُونَ مَشَرَقَ الْأَرْضِ
وَمَغَرِبَهَا الَّتِي يَرْكَنُ إِلَيْهَا وَتَمَتَّ
كَلْمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي
إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمْرَنَا مَا
كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ

¹⁴⁶ There was a raging controversy around word "مهما." Some were saying it is made up of (a) "مه ما" where the "مه" for silencing, and "ما" the article of surety. And others say that "مهما" is really made up of (b) "ما ما" س. The case was finally settled in favor of (b), as led by سيبويه and other linguists, who maintained that the article "مهما" is conditional article, made up of "ما ما" The first "ما" is for punishment and the second for surety. But to prevent the meeting of two similar letters the "ا" in the first "ما" was changed to a "ه," leaving the second "ما" of surety intact.

¹⁴⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

¹⁴⁸ The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁴⁹ The word "الْأَجْل" in "لَتُؤْمِنَ" and "لَنْرِسْلَنَ" are juratory "الْأَجْل" amounting to= "الْتَّأْكِيد" i.e. affirmation, expressed in both cases by "assuredly"

¹⁵⁰ Ibid.

¹⁵¹ The word "الأجل" means term-limit, see اللسان.

¹⁵² See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵³ The word "الحسنى" by itself, i.e. not in the sense of "prefix or postfix annexation" (مضاف أو مضاف اليه), in The Qur'an almost always means "Paradise," except in a few cases where it could mean: (1) excellent-attribute, (2) excellent-result, all around most beautiful). Perhaps in this great Ayah, "excellent-result" is one of those cases. As Israel's sons had inherited all that Pharaoh and his people possessed after the Pharaoh and his people were drowned.

destroyed what was *yassna'o* (*carefully crafting*) Pharaoh and his people and what they^z were trellising.

138. And We (*caused to*) pass-over by Israel's sons the sea, then *ata* (*hap*) they^z on a people *ya'akefoona* (*devoting/dedicating themselves as anchorites they*^z) on idols for them; they^z said: O, *Mosa* (*Moses*) let-make [*you^s*] for us an *elahan* (*a deity*) just-as for them *alehaton* (*deities*); said [*he*]: verily you^b (*are*) people *tajhaloona*¹⁵⁴ (*you^z act ignorantly/ incorrectly*).

139. Verily these *mutabbaron* (*is ruinate/damaging*) what they (*are*) in [it^x] and a falsehood^x (*is*) what they^z were working.

140. Said [*he*]: do other than Allah *abghey* ([*I*] *earnestly-quest*) you^b *elahan* (*deity*); while He favored/preferred you^b over the worlds¹⁵⁵.

141. And *edh* (*when/since*) We delivered you^b from Pharaoh's *aal'e* (*family/house/kin/chiefs/followers*), they^z afflict you^z the ill torment, *youqattelona* (*iteratively slaughtering they*^z) yourⁿ sons and *yastah'youna*¹⁵⁶ (*they^z affirmably-let-live*) yourⁿ women, and in *tha'lekum* (*collective-asfar-that*)^x (*is*) a great essay from yourⁿ Lord.

142. And We promised *Mosa* (*Moses*) thirty nights^w and concluded it^w by ten, so concluded his Lord's appointment forty nights^w; and said *Mosa* (*Moses*) for his brother *Haroona* (*Aaron*): let-succeed me [*you^s*] in my people and let-reconcile [*you^s*] and let-not *tattabe'a* (*closely-followed*[*you^s*]) the corrupters' path.

143. And *lamma* (*when/ whence*) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [*he*]: my Lord, let-show me [*You^s*], I look to You.^g Said [*He*]: never [*you^s*] see Me; [and,] but let-look [*you^s*] at the mountain^x so *en(ij)* [*it^x*] stayed-put in its^x place, then [*you^s*] will see Me; so *lamma* manifested his Lord for the mountain^x [*He*] made it^x *dakkan* (*razed-smooth-even*); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [*he*] regained consciousness said [*he*]: *subhana*¹⁵⁷ (*hallowedly and marvelously we deem You^g* transcending all defects and we solemnly stand in awe and utmost consecration of) You^g I repented to You^g and I am first, (*of*) the believers.

وَمَا كَانُوا يَعْرِشُونَ

وَجَنَّوْنَا بَيْنَ إِسْرَإِيلَ الْبَحْرَ
فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى
أَصْنَامٍ لَهُمْ قَالُوا يَمْوُسِي
أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ إِلَهٌ
قَالَ إِنْكُمْ قَوْمٌ تُجْهَلُونَ
إِنْ هُوَ لَا إِلَهَ إِلَّا مَا هُمْ فِيهِ وَنَطَّلَ مَا
كَانُوا يَعْمَلُونَ

قَالَ أَغْيِرُ اللَّهُ أَغْيِكُمْ إِلَهًا وَهُوَ
فَضَلَّكُمْ عَلَى الْعَالَمِينَ
وَإِذَا أَجْبَيْنَاكُمْ مِنْ إِالِ فِرْعَوْنَ
يُسُومُونَكُمْ سُوءَ الْعَذَابِ
يُقْتَلُونَ أَبْنَاءَكُمْ وَيُسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ
رَبِّكُمْ عَظِيمٌ

* وَوَاعَدْنَا مُوسَى مُوسَى ثَلَاثَةِ لَيَلَةً
وَأَتَمَّنَهَا بِعَشْرَ فَتَمْ مِيقَتُ رَبِّهِ
أَرْبَعَتْ لَيَلَةً وَقَالَ مُوسَى لِأَخِيهِ
هَدْرُونَ أَخْلَفْنِي فِي قَوْمٍ وَأَصْلَحْ
وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

وَلَمَّا جَاءَ مُوسَى لِمِيقَتِنَا
وَكَلَمَهُ رَبُّهُ وَقَالَ رَبِّ أَنْقَنْ أَنْظَرْ
إِلَيْكَ قَالَ لَنْ تَرَبَّنِي وَلَكِنْ أَنْظَرْ
إِلَى الْجَبَلِ فَإِنْ أَسْتَقِرْ مَكَانَهُ
فَسَوْفَ تَرَبَّنِي فَلَمَّا تَجْلَى رَبِّهُ
لِلْجَبَلِ جَعَلَهُ دَكَّا وَخَرَ
مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ
سُبْحَنَكَ تُبَتِّ إِلَيْكَ وَأَنَا أَوْلَى
الْمُؤْمِنِينَ

¹⁵⁴ The word “تَجْهَلُونَ”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

¹⁵⁵ Qur'an commentators say that is of their time; i.e. this preference is with respect to people of their time.

¹⁵⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵⁷ The word “*subbanaka*=“سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subbanaka*=“سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

144. Said [He]: O, Mosa (Moses) verily I *isstafayto*¹⁵⁸ (*I superlatively and exclusively selected*) you^g over the mankind by My messages^w and by My speech^x So let-take [you^s] what *atayto* (*I accorded*) you^g and let-[you^s] be^x of the thankers.

قالَ يَمْوَسَى إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرَسْلَتِي وَبِكَلْمَيِ فَخُذْ مَا أَتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٥٨﴾

145. And We wrote for him in the tablets of every-thing an exhortation^w and an expounding^x for every-thing;^x so let-take [you^s] it^w by a strength^w; and let-command [you^s] your^t people (*to*) take they^z by its^w *ahsa'ne*¹⁵⁹ (*perfecter and beautifuler*); [I] shall show you ^b home^w (*of*) the *faseeqena*¹⁶⁰ (*rebels-vis-à-vis Allah's command*).

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأُمْرًا قَوْمَكَ يَا خُذُوا بِأَحْسَنِهَا سَأْوَرِيكُمْ دَارَ الْفَسَقِينَ ﴿١٥٩﴾

146. [I] shall avert *a'n* (*off*) My *Aya'te*^w (*messages/signs/proofs*) who^r *yatakabbaroona*¹⁶¹ (*they^z who practice pridefullness*) in the Earth^w by other than the right; and *en* (*if*) they^z see every *Aya'ten*^w (*singular of Aya'e^w*), they^z believe not by it;^w and *en* they^z see path^x (*of*) the *rosh'de*¹⁶² (*maturity-discernment and adherence to the right*) not *yattakhetho* (*they take-and-make*) it^x (*for*) a path;^x and *en* they^z see path^x (*of*) the *ghayye*¹⁶³ (*misguidance-/straying because of fallacious belief resulting in disappointment*) *yattakhetho* it^x (*for*) a path^x; *tha'leka* (*afar-that-it/*)^x, (*is*) because that they^z denied by Our *Aya'te*^w and they were off it^w neglectors.

سَأَصْرُفُ عَنْ إِيمَانِ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ إِيمَانٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرَّشْدِ لَا يَتَخَذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيْرِ يَتَخَذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِإِيمَانِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٦٠﴾

147. And who:^r they^z denied by Our *Aya'te*^w (*messages, signs, proofs*) and the Hereafter's^w *lega'a* (*meeting with*) miscarried^w their works. Are they^z (*to be*) requited except (*for*) what they^z were working.

وَالَّذِينَ كَذَّبُوا بِإِيمَانِنَا وَلِقاءَ الْآخِرَةِ حَبَطَتْ أَعْمَالُهُمْ هَلْ تَحْزُرُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٦١﴾

148. And *ittakhathaa*¹⁶⁴ (*took and presumed*) Mosa's (Moses) people from after him of their ornaments a calf, *jasadan*¹⁶⁵ (*tinged-physique*) for it^x a low; have they^z not seen that it^x neither speaks (*to*) them, nor [it^x] divinely-guides them a path; *ittakhatho* (*they took-and-presumed*) it^x (*a deity*) and they^z were *dha'lumeena*¹⁶⁶ (*injustice-doers*).

وَأَخْنَدَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلْيَّهُمْ عَجَلاً جَسَدَهُمْ خُوَارَ الْمَرْدَلِ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِهِمْ سَبِيلًا أَخْنَدُوهُ وَكَانُوا ظَلَمِينَ ﴿١٦٢﴾

¹⁵⁸ See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: *selected the best from among other similars*. The word is a *transitive verb* by (a) *itself or (b)* with the *prepositional letter* “*على*” In the case of (a) it could include *more than a single element*. In the case of (a) *اصطفاء* “الاصطفاء” is for *superlative selection* (i.e. taken the *best of the bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of اصطفاء*.” In the case of (b) the subject of “اصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

¹⁵⁹ There is no English word for *احسن* = *ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹⁶⁰ See the Lexicon attached to this Translation for this important word *faseeqoon* and its grammatical inflections.

¹⁶¹ The word “*yatakabbaroona*=“*يتکبرون*” does not have an *exact English equivalent per se*. It is a *present/future tense addressing addressees*: *they^z stand haughtily above submission*. Hence, we transliterate and parenthetically explain.

¹⁶² See the Lexicon attached to this Translation for explanation and elaboration on this word, under “*rushdo*.”

¹⁶³ The word “*الضلال المبني على اعتقاد فاسد نتج عنه خيبة*” = “*الغي*” = *the misguidance/ straying because of a fallacious belief resulting in a disappointment*. See *اللسان* and *الراغب*.

¹⁶⁴ The word “*اتخذ*” from “*افتتعال*” “*الاتخاذ*” which is *for* “*taking and making and presuming some-thing about what was taken*”. Thus, it is *not just the mere taking*.

¹⁶⁵ The word “*جسدًا*” = a *tinged-physique* versus “*body*” be it *tinged* (colored) or *not*. See *الراغب*.

¹⁶⁶ The word “*ظلميين*” = “*the injustice-doer*,” as “*ظلم*” = “*injustice*.” See footnote 148 below.

149. And *lamma* (when/ whence) (had been) fallen in their hands^{w167} and saw they^z that *qad*(already and affirmatively) strayed they^z said they:^zindeed *en(if)* not *yarham* (mercy-gave) us our Lord and [He] forgives [for] us, surely we assuredly¹⁶⁸ be of the losers.

150. And *lamma* (when/ whence) returned *Mosa* (Moses) to his people angrily, sorrowfully, said [he]: wretched what succeeded me you^z from after me; have you^c hastened yourⁿ Lord's command; and [he] threw the tablets and [he] took by head^x of his brother pulling it^x to him. Said [he]: my mother's son, verily the people *istadh'a foney*¹⁶⁹ (they^z deemed me a weakling) and *kado* (they^z nighed/ verged/ almost) killing me they^z; so let-not [*you^s*] (*have*)-schadenfreude¹⁷⁰ by me the foes and let-[*you^s*] not make me with the people, the *dha'lemeena*¹⁷¹ (*injustice-doers*).

151. Said[he]: my Lord, let-forgive [*You^s*] for me and for my brother and let-admit us [*You^s*] in Your^t mercy^w and You^s (are) *arhamo* (most merciful) of the *raheemeena* (*mercy-givers*).

152. Verily who^r *ettakhatho*¹⁷² (they took and made) the calf (deity), shall attain them a wrath^x from their Lord and ignominy^w in the life^w (of) the world^w and like *tha'leka* (afar-that-it/) ^x, [We] requite the *musta'reena* (crafter of lies for fraudulent end).

153. And who^r they^z worked the *sayye'aa'te*^w (demeritorious-deeds)^w after-wards repented they^z from after it^w and they^z believed, verily your^t Lord from after it^w (is) surely *Ghafoor* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

154. And *lamma* (when/ whence) stilled¹⁷³ *a'n* (off) *Mosa* (Moses) the wrath^x [he] took the tablets^w and in its^w inscription^w a divine-guidance^x and a mercy^w for whom^r they (are) for their Lord dread they.^z

155. And chose *Mosa* (Moses) (of) his people seventy men for Our appointment; then *lamma* (when/ whence) took^w them the *rajsato* (*Shudder-she*^y/ *Tremor-she*^y), said

وَلَا سُقطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنْهُمْ
قَدْ ضَلُّوا قَالُوا لِئِنْ لَمْ يَرَحْمَنَا
رَبِّنَا وَيَغْفِرْ لَنَا لَنْكُونَ مِنْ

الْخَسِيرِينَ

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ
غَضِبَنَ أَسْفًا قَالَ بِعَسْمًا
خَلْفَتُونِي مِنْ بَعْدِي أَعْجَلْتُمْ أَمْرَ
رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخْذَ بِرَأْسِ
أَخِيهِ تَجْرِهِ إِلَيْهِ قَالَ أَبْنَ أَمْ إِنَّ
الْقَوْمَ أَسْتَضْعُفُونَ وَكَادُوا
يَقْتُلُونِي فَلَا تُشْمِتُ بِالْأَعْدَاءِ
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

قالَ رَبِّ أَغْفِرْ لِي وَلَا خِ

وَأَدْخِنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ
الْرَّحِيمِينَ

إِنَّ الَّذِينَ أَخْنَدُوا الْعَجْلَ
سِيَّنَاهُمْ غَضَبَ مِنْ رَبِّهِمْ وَذَلَّةٌ
فِي الْحَيَاةِ الدُّنْيَا وَكَذَّالِكَ
نَجْزِي الْمُفْتَرِينَ

وَالَّذِينَ عَمِلُوا أَسْيَعَاتٍ ثُمَّ تَابُوا
مِنْ بَعْدِهَا وَإِمَانُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ
أَخْذَ الْأَلْوَاحَ وَفَسَخَتِهَا هُدَىٰ
وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ بَرِيَّهُونَ

وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ
رَجُلًا لَمِيقَتِنَا فَلَمَّا أَخْذَهُمْ

¹⁶⁷ The Qur'anic phrase: "And when (had been) fallen in their hands" is an Arabic *tongue* expression meaning they were *filled with sorrow and regret* for some failure(s). That is because when a person feels very sorry, he drops his *head into his hand or hands and may even bite the hand in regret*. So, the expression came to pass.

¹⁶⁸ The "ل" in "النَّكُونَ" is a *juratory* "الْتَّاكِيد" = "الْقُسْم" = "الْأَمْوَال" amounting to = "الْأَنْتَادِ" i.e. affirmation, expressed by "assuredly."

¹⁶⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁷⁰ The Arabic verb "شَمَتْ" is present tense of "شَمَتْ" meaning *to gloat/ derive joy out of others' misfortune*. But in English there is no *verb* for the Germanic rooted word *schadenfreude*. Hence, we resorted to this kind of round about way of making a *verb-construction* of the word by preceding it with "have."

¹⁷¹ The ظالِمِينَ = "the injustice-doer," as ظالم = "injustice." See footnote 148 below.

¹⁷² The word "أَخْذَ" "الْأَخْذَ" "أَفْتَعَلَ" from "الْأَخْذَ" which is "الْأَخْذَ" for "الْأَخْذَ" as stated in *Lisan al-Arab*; therefore, "أَخْذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

¹⁷³ It is remarkable to note here that the Qur'anic term "سَكَتْ" = "stilled," (in the intransitive mode) as if the "wrath" came to a silence. In other words, rather than to say when *Moses subdued his wrath*.

[he]: my Lord had You^g willed You^g (*could have*) perished them from before and *eyyaya*¹⁷⁴ (*indeed including me*); do [You^s] perish us by what did the mooncalves of us; *en* (*not*) it^w except Your^t essay^w [You^s] mislead by it^w whom^p [You^s] will and divinely-guide whom^p [You^s] will; You^s (*are*) our *Wa'leyo* (*Guardian/Ally*), so let-forgive[You^s] for us and *erham* (*let-[You^s] mercy-give*) us, and You^s (*are*) *khayro* (*choicer/worthier*) (*of*) the *Ghafereena* (*forgiveness Givers*).

الْرَّجِفَةُ قَالَ رَبُّ لَوْ شَئْتَ
أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِنِّي أَهْلِكْتَا
مَا فَعَلَ السَّفَهَاءُ مِنْ أَنْ هِيَ
إِلَّا فِتْنَتَكَ تُضِلُّ هَيَا مِنْ تَشَاءُ
وَتَهْدِي مِنْ تَشَاءُ أَنْتَ وَلِيَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ
الْغَفَرِينَ

156. And let-write [You^s] for us in this^w world^w a *hasanatan*^w (*meritorious-deed*)^w and in the Hereafter^w; verily we *hudna*¹⁷⁵ (*we had adopted the Jewish “law”/ customs/-repented*) to You^g; said[He]: My torment^x [I] betide by it^x whom^p [I] will and My mercy^w expanded-she¹⁷⁶ (*to include*) every-thing, [I] shall write it^w for whom^r *yattaqona* (*they reverentially guard not to displease Allah*) and *youatona* (*they^z accord and fulfill the obligations of*) the *Zakata*^{w177} (*prescribed percentage of personal possessions*)^w and who^r they by Our *Aya'te*^w (*messages/signs/proofs*) they^z believe.

* وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا
إِلَيْكَ قَالَ عَذَافَ أَصِيبُ بِهِ
مِنْ أَشَاءَ وَرَحْمَتِي وَسَعْتَ كُلَّ
شَاءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَقَوَّنُونَ
وَبُؤْتُونَ الْزَّكَوَةَ وَالَّذِينَ هُمْ
بِعَيْمَنَنَا يُؤْمِنُونَ

157. Who^r *yatta'beo* (*closely-follow*) they^z the messenger, the prophet the *ommeiy*¹⁷⁸ (*he who is unlettered*) whom^x they^z find him written *enda* (*with, in books with*) them in the *Torah*^w and the *Enjee*^k (*Euangelion/Gospel*)^x; [He] commands them by the *ma'afoon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and [he] restrains them *a'n* (*regarding*) the *munkar* (*rationally-/Sharey'ah unacceptable deed/say*) and[he] legitimizes for them the goodies^{w179} and[he] illegitimizes on them the *khaba'etha*¹⁸⁰ (*wicked/ ill-natured*) and *yadha'o* (*he relieves-/spares*) *a'n* (*off*) them their *isra*¹⁸¹ (*severe, personal, and most burdensome obligation*) and the shackles which^u were-she^y on them; so who^r they^z believed by him and deferentially-supported¹⁸² him and they^z succored him and they^z closely followed the illumination^x which^x (*had been*) descended with him, those they (*are*) the thrivers.

الَّذِينَ يَتَبَعُونَ الرَّسُولَ النَّبِيَّ
الْأُمَّى الَّذِي سَجَدُونَهُ مَكْتُوبًا
عِنْهُمْ فِي التَّورَةِ وَالْإِنجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَا عَنِ
الْمُنْكَرِ وَسُلِّلَ لَهُمُ الْطَّيِّبَاتِ
وَسُخْرُمُ عَلَيْهِمُ الْخَبَيِثَ وَيُضَعُ
عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَلُ الَّتِي
كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءامَنُوا
بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبعُوا
النُّورَ الَّذِي أَنْزَلَ مَعَهُ أُولَئِكَ
هُمُ الْمُفْلِحُونَ

158. Let-say [you^s]: O, you the mankind; verily I am Allah's messenger to you^b together; Who for Him (*is*) the Heavens'^w and the Earth's^w proprietorship,

قُلْ يَأْتِيهَا النَّاسُ إِنْفَ رَسُولُ اللَّهِ
إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ

¹⁷⁴ The word “أَدَةٌ تُوكِيدُ لِضَمِيرِ مَنْصُوبٍ” = “إِيَّاهُ” = an article of *intensity* for an *objective pronoun*.

¹⁷⁵ The word “*hudna*” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (*religion*) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁷⁶ The word “وَسَعْتَ” = “*Expanded*” means *is already broadened* to contain/include.

¹⁷⁷ See the Lexicon attached to this Translation for what exactly the *Zakah* is and its *implications*.

¹⁷⁸ The word “أُمَّى” = “unlettered.” In English “unlettered” is an *adjective*, so no plural for it. So, I resort to *transliteration* and *parenthetical explanation*.

¹⁷⁹ The word “طَبِيعَاتٍ” = “goodies” = “goodies,^w= a feminine gender means anything *delectable and legitimate*.

¹⁸⁰ The *wicked and ill-natured*.

¹⁸¹ See the Lexicon attached to this Translation for this is very important word.

¹⁸² The word “عَزَّرَهُ” in “النَّصْرَةُ مَعَ التَّعْظِيمِ” i.e. deferential support. See الراغب.

no an *elaha* (*a deity*) except Him; [He] quickens and [He] deadens¹⁸³; so let-believe you^z by Allah and His messenger^x, the prophet^x the *ommey*¹⁸⁴ (*he who is unlettered*), who^x believes [he] by Allah and His words^w and *ettabe'o* (*let-closely follow*) him you^z *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b *tahtadona* (*you^r find and accept the divine-guidance*).

السَّمَوَاتِ وَالْأَرْضَ لَا إِلَهَ إِلَّا
هُوَ يُحْيِيٌ وَيُمِيتُ فَقَامُوا بِاللهِ
وَرَسُولِهِ أَنَّبِيَ الْأَمْيَ الَّذِي
يُؤْمِنُ بِاللهِ وَكَلَمَتِهِ وَاتَّبَعَهُ
لَعَلَّكُمْ تَهَدُونَ

وَمِنْ قَوْمٍ مُوسَىٰ أُمَّةٌ يَهُودَ
بِالْحَقِّ وَبِهِ يَعْدُلُونَ

159. And of *Mosa's* (*Moses*) people an *ummaton*^w (*community*)^w they^z divinely-guide by the right^x and by it^x *yaa'deloona* (*they^r equalize/ render-justice*).

160. And *qatta'a* (*recurrently cut*) them We twelve *asbattan* (*Jewish tribes*)¹⁸⁵ *Umaman*^w (*communities*)^w and We revealed¹⁸⁶ to *Mosa* (*Moses*) *edb* (*when/ since*) his people *istasghaho*¹⁸⁷ (*sought him water availability*), that let-strike [you^r] with your^t staff the stone^x then *enba'jasat* (*gushed through narrow vent*) from it^x twelve wells,^w *qad* (*already and affirmatively*) knew each people their *mashraba*^x (*drinking-place*)^x and We over-shadowed the clouds over them and We descended on them the *Manna*¹⁸⁸ and the quails; let-eat you^z from goodies^{w¹⁸⁹ (*oʃ*) what We provided you^t; and they^z wronged¹⁹⁰ Us not, [and,] but they^z were wronging (*to*) themselves.}

وَقَطَعْنَاهُمْ أَثْنَى عَشَرَةَ أَسْبَاطًا
أَمَّا وَأَوْحَيْنَا إِلَى مُوسَىٰ إِذْ
أَسْتَسْقَلَهُ قَوْمٌ أَنْ أَضْرِبَ
بِعَصَابَكَ الْحَجَرِ فَانْبَجَسَتْ مِنْهُ
أَثْنَا عَشَرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ
أَنَّاسٍ مُشَرِّبَهُمْ وَظَلَّلَنَا عَلَيْهِمْ
الْغَمَمُ وَأَنْزَلْنَا عَلَيْهِمُ الْمَرْ
وَالسَّلَوَىٰ كُلُّوَا مِنْ طَيِّبَتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمْنَا وَلَكِنْ
كَانُوا أَنفُسَهُمْ يَظْلَمُونَ

161. And *edb* (*when*) (*had been*) said for them: let-dwell you^z this^w the village^w and let-eat you^z from it^w whence you^z willed, and let-say you^z *hittaton*^{w¹⁹¹ (*may Allah remove our sins from our shoulders*)^w and let-enter you^z the door (*in*) kowtowing (*manner*)¹⁹² [*We*] forgive for you^b yourⁿ offenses^w/inequities^{w¹⁹³ and [*We*] shall augment the benefactors.}}

وَإِذْ قِيلَ لَهُمْ أَسْكُنُوا هَذِهِ الْقَرْيَةَ
وَكُلُّوَا مِنْهَا حَيْثُ شِئْتُمْ
وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ
سُجَّدًا نَغْفِرُ لَكُمْ خَطَائِيكُمْ
سَزَرِيدُ الْمُحْسِنِينَ

162. Then substituted who^r *dhalamo*¹⁹⁴ (*they^r wronged to*) them a say other than which^x (*had been*) said for them, so We sent on them *rejzan*¹⁹⁵ (*successive:*

فَبَدَلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا
عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا

¹⁸³ The word “يُمِيتُ” in “أَمَاتُ” is the transitive verb to deprive of life. See *Merriam Webster’s Unabridged Dictionary*.

¹⁸⁴ See footnote 1790 above regarding *ummay*.

¹⁸⁵ The word “أَسْبَاطٌ” in the *Hebrew* language is exactly like “tribes” = “قبائل” in the *Arabic* language.

¹⁸⁶ See footnote 1750 above regarding *revealed*.

¹⁸⁷ The word “استسقاهم” on “استسقاهم” meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah’s munificence provided him with *twelve different sources* through the “stone” which he was commanded to just smite and thereof gushed water, in a controllable manner for each tribe.

¹⁸⁸ See the *Lexicon* attached to this Translation for this word, *manna*.

¹⁸⁹ See footnote 1791 above regarding *goodies*.

¹⁹⁰ See the *Lexicon* attached to this Translation for “فاعل الظلم” = “ظالم” = “injustice-doer” and “ظلم” = “wronger.”

¹⁹¹ See the *Lexicon* attached to this Translation for this word, “bettattan.”

¹⁹² The word “سجدة” is an *adverbial construct*, as if to say: “kowtowing,” but there is *no* such word in English. So, I chose to say instead “in a kowtowing manner.”

¹⁹³ There is “خطيئة” and “خطيئة” both are “inequities” committed *intentionally* and therefore are *sins*. So, “خطيئة” in “خطيائكم” is *feminine* and *singular*, and “خطيء” is *masculine* and *singular*.

¹⁹⁴ See the *Lexicon* attached to this Translation for “فاعل الظلم” = “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

¹⁹⁵ The word “رجزاً” has *several* meaning, successive: *convulsive* and *perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See the *Lexicon* attached to this Translation for the word *رجزاً*.

*convulsive and perturbing torment) from the sky^w by what they^z were *yadh'leemoona* (were wronging them).*

163. And let-ask them [you^s] *a'n* (regarding) the village^w which ^u was ^w a vicinage^{w¹⁹⁶} (of) the sea, *edh* (when-/whence) they^z transgress (i.e. village's inhabitants) in the Sabbath, *edh ta'atee* (approach/come to) them their (big) fishes *shurra'an* (openly raising their heads above the water) day of their Sabbath; and day not sabbatize they^z not *ta'atee* them; like *tha'leka* (afar-that-it/)^x, [We] essay them by what they^z were *yafsooqona*¹⁹⁷ (rebelling they^z vis-à-vis Allah's command).

164. And *edh* (when) said^w an *Ummaton*^w (community)^w of them: wherefore you^z exhort¹⁹⁸ a people Allah (is) *muhleko* (perishing) them or tormenting them, a severe torment; said they^z: apology to yourⁿ Lord, and *la'alla* (craving currently unavailable deed that, perhaps) they *yattaqoona* (they reverentially guard not to displease Allah).

165. Then *lamma* (when/whence) they^z forgot¹⁹⁹ (ceased paying attention to) what they^z (had been) reminded of it^x We delivered whom^r they^z restrain *a'n* (regarding) the ill and We took whom^r *dhalamo*²⁰⁰ (they^z wronged) by a torment arduous by what they^z were *yafsooqona*²⁰¹ (rebelling they^z vis-à-vis Allah's command).

166. Then *lamma* (when/whence) they^z recalcitrated *a'n* (regarding) what they^z (had been) restrained *a'n* (off) it^x We said for them: let-be you^z apes *kha'syeena*²⁰² (cringers/they who caused self contemptibility and had been driven away with a spurn).

167. And *edh* (when/since) *ta'athhana*²⁰³ (iteratively proclaimed) your^t Lord: that assuredly²⁰⁴ [He] missions²⁰⁵ on them to The *Qeyamatey's*^w (Judgment's) Day^x whom^r [he] afflicts them, the ill torment; verily your^t Lord surely (is) swift (in) the punishment and verily He (is) surely *Ghafooroon* (iterative Forger), *Raheemon* (iterative mercy Giver).

كَانُوا يَظْلِمُونَ

وَسَعَاهُمْ عَنِ الْقَرَبَةِ الَّتِي كَانُوا
حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي
الْسَّبَّتِ إِذْ تَأْتِيهِمْ حِينَانُهُمْ يَوْمَ
سَبَّتِهِمْ شَرْعًا وَيَوْمَ لَا يَسْبُوتُ
لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ
بِمَا كَانُوا يَفْسُقُونَ

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لَمْ تَعْظُونَ
قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةً إِلَى
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَبَنَا
الَّذِينَ يَهُونُونَ عَنِ السُّوءِ
وَأَخْذَنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ
بَعِيسٍ بِمَا كَانُوا يَفْسُقُونَ

فَلَمَّا عَتَّوْا عَنْ مَا نَهَا عَنْهُ قُنْتَا
لَهُمْ كُونُوا قَرْدَةً خَسِيرِينَ

وَإِذْ تَأَذَّنَ رَبِّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى
يَوْمَ الْقِيَمَةِ مِنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنْ رَبِّكَ لَسَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

¹⁹⁶ The Arabic word “حضره” translated as *vicinage*, i.e. “overlooking,” but we hasten to point out that “حضره” means a great community or metropolis around water sources. And “village” *per se* in The Qur'an is *metropolis*, as so stated where applicable.

¹⁹⁷ See the Lexicon attached to this Translation for *faseeqoon* for an elaboration on this rather important word.

¹⁹⁸ The word “تطون” rooted in “عظ” = “exhort” or “admonished,” and “موعظة” could mean: *exhortation* or *admonition*.

¹⁹⁹ The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*. See the *Lexicon*.

²⁰⁰ See the Lexicon attached to this Translation for “فاعل الظالم” = “injustice-doer” and “ظلم” = “wronged.”

²⁰¹ See the Lexicon attached to this Translation regarding *faseeqoon*.

²⁰² The word “*khasineen*” = “خاسئن,” is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *khasineen*.

²⁰³ The word “أَكْثَرُ الْإِعْلَامِ، قَالَهُ سَيِّبوُهُ” = “أَتَادُنَّ” i.e. iteratively proclaimed. See the *Lexicon*.

²⁰⁴ The word “التأكيد” = “القسم” = “الليبيعن” is a juratory “ال” i.e. affirmation, expressed hereby “assuredly”.

²⁰⁵ The word “بعث” = “لـ” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

168. And We *qatta'a* (iteratively cut) them in the Earth ^w *umaman*^w (communities) ^{w²⁰⁶}; of them the *ssa'lehoona* (righteous-people) and of them lesser than *tha'leka* (afar-that-it/) ^{x²⁰⁷}, and We essayed them by the *hasana'te*^w (meritorious-deeds)^w and the *sayye'aa'te* (demeritorious-deeds)^w *la'alla* (craving currently unavailable deed that/ perhaps) they return.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَمَّا مِنْهُمْ
الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ
وَلَوْنَتْهُمْ بِالْحَسَنَاتِ وَالسَّيَّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ

169. Then succeeded from after them successors inherited they^z the book, they^z take transient ^{x²⁰⁸} this the *adna* (baser/ lower) and they^z say: *sayoughfaro* (affirmably to be forgiven) for us; and *en(ij)* *ya'atee* (haps/ comes to) them a transient ^x its ^x similar they^z take it^x; had not (been) taken on them *meethaqa*^x (ratified-covenant) ^x (*of*) the book that not they^z say on Allah except the right; and they^z studied what (*is*) in it^x; and the Hereafter's^w home^w (*is*) *khayron* (choicer/ superior/ worthier) for whom^r *yattaqoona* (they reverentially guard against Allah's displeasure); do not you^z reason.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَثُوا
الْكِتَبَ يَاخْدُونَ عَرَضَ هَذَا
الْأَدْنَى وَيَقُولُونَ سَيَغْفِرُ لَنَا وَإِنْ
يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَاخْدُوهُ أَلَمْ
يُؤْخَذُ عَلَيْهِمْ مِثْقَلُ الْكِتَبِ أَنْ لَا
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ وَرَسُوا مَا
فِيهِ وَالَّذِينَ الْآخِرَةُ خَيْرٌ لِلَّذِينَ
يَتَّقَوْنَ أَفَلَا تَعْقِلُونَ

170. And who^r *youmassekona*²⁰⁹ (assiduously-hold they^z) by The Book ^x and *aqamo*²¹⁰ (they^z upheld the prescribed obligations of) the Prayer^w Verily We waste not the reformers' remuneration.

وَالَّذِينَ يُمْسِكُونَ بِالْكِتَبِ
وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ
أَجْرَ الْمُصْلِحِينَ

171. And *edh* (when) *nataq*²¹¹ (uprooted and raised) We the mount^x above them, as if it^x (were) a canopy; and they^z presumed that it^x (*is*) a plunker by them; let-take you^z what We accorded you^z by a strength; and let-remember you^z what (*is*) in it^x; *la'alla* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^z reverentially guard not to displease Allah).

* وَإِذْ نَتَقَنَا أَجَبَلَ فَوْقَهُمْ كَانُهُ
ظُلْلَةٌ وَظَنَنَا أَنَّهُ وَاقِعٌ بِهِمْ حَذَّدُوا
مَا أَتَيْنَاكُمْ بِقُوَّةٍ وَأَذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقَوْنَ

172. And *edb* (when/ since) took your^t Lord from Adam's sons of their backs (*loins*) their progenies^w and [He] (*called them to*)²¹² attest/testify they^z on themselves:^w Am I not yourⁿ Lord; said they: ^z *bala*²¹³ (certainly-not); we witness/attest that you^z say The *Qeyamatey*'s^w (Judgment's) Day^x verily we were *a'n* (regarding) this, neglectors.

* وَإِذْ أَخَذْنَا رِبَّكَ مِنْ بَنِي آدَمَ مِنْ
ظُهُورِهِمْ ذُرِّيَّتِهِمْ وَأَشْهَدُهُمْ عَلَىٰ
أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهَدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

173. Or you^z say: verily only partnered (*deities with*

أَوْ تَقُولُوا إِنَّا أَشْرَكَ ءَابَاؤُنَا مِنْ

²⁰⁶ That is *separated or set apart as racially different group* from other main population in any part of the globe.

²⁰⁷ Qur'an Commentators are unanimous in saying that the here "Of them the righteous," during Moses' time or those who followed Jesus or Mohammad, peace be upon the three, i.e. Moses, Jesus and Mohammad.

²⁰⁸ That is worldly allurements and commodities.

²⁰⁹ The word "على وزن فعل" is "يُمسكون" so it denotes assiduousness of the action of *holding* in this case.

²¹⁰ The word "أقاموا" from *[he] stood/upheld/sustained/maintained*" Linguistically means:

"أَدَمْ، بِمَعْنَى أَبْقَى أَوْ اسْتَرْعَى عَلَى دَوْمَ وَالْدَوْمَ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعْنَى، مَعْرُوفٌ لِدَى الْحَاضِرِ مُسْبَقاً"

So, "أقاموا" means they: (1) *upheld*, in the sense of *continuedness and keep up* of all the prescribed obligations, as in this Ayah (S2: 3). Also "أقام" has another "*sharey'ab*" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the Ayah: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: *Prayer and how to be done* was *established and reveled* by Allah. Hence people do not establish Prayer they only *maintain and perform* it.

²¹¹ The Arabic word "تنق" means: uprooted and raised.

²¹² The Arabic word "أشهد" means the called upon or asked (another) to bear-witness.

²¹³ The word "bala" = "indeed-not" is *absolutely not synonymous to "yes"* = "نعم" = "بلى" = "bala" In fact to say "نعم" for "بلى" = "bala" would give the exact opposite meaning. English does not have a single word for "bala" hence transliteration. See the Lexicon attached to this Translation for rather informative elaboration.

Allah) our fathers of before, and we were a progeny²¹⁴, of after them; do then You^g perish us by what did the falsifiers.

174. And like *tha'leka* (*afar-that-it/*)^x [We] expound the *Aya'te^w* (*messages^w*) and *la'alla* (*craving currently unavailable deed that, perhaps*) they return.

175. And let-recite [you^s] on them *naba'a^d*²¹⁵ (*piece-of-significant-and-availing-news*) whom^x We accorded him Our *Aya'te^w* (*messages^w*) then [he] sloughed off it^w; then followed him the Satan, so [he] [was] of the *ghareena²¹⁶* (*strayers because of fallacious belief resulting in disappointment*).

176. And had We willed, surely (We would have) uplifted him by it^w; [and,] but he *akhlada²¹⁷* ([he] clung/-immortalized) to the Earth^w and *ettaba'a* ([he] closely-followed) his *hawa* (*tendentious liking*), so his parable^x/example^(is) like the dog's parable^x/example^x *en(if)* [you^s] assault on it^x *yalhath²¹⁸* (*it^x pants drooping its tongue out*), and if [you^s] leave [it^x] *yalhath* [if^x]; *tha'leka* (*afar-that-it/*)^x (*is*) the people's parable^x/example^x who^r they^z denied by Our *Aya'te^w* (*messages/signs/proofs*); so let-narrate [you^s] the narratives, *la'alla* (*craving currently unavailable deed that, perhaps*) they rethink.

177. Fouled the people's parable^x/example^x who^r they^z denied by Our *Aya'te^w* (*messages/signs/proofs*) and (to) themselves they^z were wronging.

178. Whomever Allah divinely-guides, so he (*is*) the *muhtadey* (*he who found and accepted the divine-guidance*), and whom-ever[He] misleads then those, they(*are*) the losers.

179. And *laqad* (*verily, already and affirmatively*) *dhara'ana* (*We created/propagated/manifested*) for Hell^w many of the Jinn and the humankind; for them hearts not understand they^z by it^w and for them eyes not sight they^z by it^w and for them ears not hear they^z by it^w; those, (*are*) like the *an'aa'me^w*²¹⁹ (*cattle/sheep/goats/camels*),^w rather they (*are*) *adhallo²²⁰* (*harder/more: astray*); those, they (*are*) the *ghafeloona* (*neglectors/heedless*).

فَبَلْ وَكُنَا ذُرِّيَّةً مِنْ بَعْدِهِمْ
أَفْتَلْكُنَا مَا فَعَلَ الْمُبْطَلُونَ
وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّهُمْ
يَرْجِعُونَ

وَاتَّلْ عَلَيْهِمْ بِنَا الَّذِي أَتَيْنَاهُ إِيَّتِنَا
فَإِنَّسَلَخَ مِنْهَا فَأَتَبَعَهُ الشَّيْطَانُ
فَكَانَ مِنَ الْغَاوِينَ

وَلَوْ شِئْنَا لَرَفَعْنَاهُ هُنَّا وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ
فَمَثَلُهُ كَمَثَلَ الْكَلْبِ إِنْ تَحْمِلْ
عَلَيْهِ يَلْهَثُ أَوْ تَرْكِهُ يَلْهَثُ
ذَلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَبُوا
بِعَيْنَتِنَا فَاقْصُصْ الْقَصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ

سَاءَ مِثْلًا الْقَوْمُ الَّذِينَ كَذَبُوا بِعَيْنَتِنَا
وَأَنفَسُهُمْ كَانُوا يَظْلَمُونَ
مَنْ يَهِدِ اللَّهُ فَهُوَ الْمُهَتَّدِي وَمَنْ
يُضَلِّلْ فَأُولَئِكَ هُمُ الْخَسِرُونَ

وَلَقَدْ ذَرَنَا جَهَنَّمَ كَثِيرًا مِنْ الْجِنِّ
وَالْإِنْسَانُ هُمْ قُلُوبٌ لَا يَفْقَهُونَ
هُنَّا وَلَهُمْ أَعْيُنٌ لَا يُبَصِّرُونَ هُنَّا
وَلَهُمْ أَذَانٌ لَا يَسْمَعُونَ هُنَّا
أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ
أُولَئِكُهُمُ الْغَافِلُونَ

²¹⁴ The word “ذُرِّيَّةٌ” linguistically has double meaning; (1) ancestry or (2) progeny. See the *اللسان*. Clearly in this context progeny is what applies. Also the word *progeny* is both plural and singular or progenies; clearly here it is the descendants which are in reference.

²¹⁵ For the Arabic word “*naba'd*=“نبأ” there is no English equivalent. As it is (1) a singular noun; and (2) it means: “*significant-and-availing-news*,” not just any news. Its avail is *its useful knowledge*. And (3) to denote such a *singularity* as well as the *significance* and *avail*, and for lack of a better word, I chose to transliterate and explain by saying: “*piece-of-significant-and-availing-news*,” as the word “news” *per se* is a *plural* noun and is very inadequate to convey the *نبأ*. Clearly the word “*tiding*=“خبر” is unfit, as it primarily denotes simple “information,” and “نبأ” denotes and connotes more momentous information. See the *الراغب*.

²¹⁶ The word “الْغَاوِينَ” strayers because of fallacious belief resulting in disappointment for them. See the *اللسان* and the *الراغب*.

²¹⁷ The word “أَخْلَدَ” = immortalized (*himself*), i.e. clung to something permanently.

²¹⁸ I could not find an English word for “الْهَاثُ الْكَلْبِ”=“dog's lobath,” which includes panting and drooping its tongue out.

²¹⁹ The word “the *an'am*”=“الأنعام” or “*neam*”=“نَعَمْ” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “عَنْ ذِي خِلْفٍ وَظِلْفٍ”=cattle, sheep, goats, and camels.

²²⁰ The word “أَضَلُّ”=“*adhallo*” is a superlative adjective for “strayer” for which there is no English equivalent.

180. And for Allah (are) the names^x [the] *busna*^w (*most all around beautiful*)^w; so let-invocate Him you^z by it^w and let-forsake you^z whom^r they^z gainsay/deviate in His names^x; shall (be) requited they^z (*for*) what they^z were working.

وَلَهُ الْأَسْمَاءُ الْحَسِنَىٰ فَادْعُوهُ بِهَا
وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا
يَعْمَلُونَ

181. And of whom^p We created an *ummaton*^w (*a community*)^w they^z divinely-guide by the right^x and by it^x *yaa'deloona* (*they^x equalize/render-justice*).

وَمِنْ خَلْقَنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ
وَبِهِ يَعْدُلُونَ

182. And who^r they^z denied by Our *Aya'te*,^w (*messages/signs/proofs*) [We] shall allure²²¹ them from whence not know they^z.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَرِجُهُمْ
مِنْ حَيْثُ لَا يَعْلَمُونَ

183. And [I] protract for them, verily My scheme (*is*) *ma'teenon*²²² (*enormously strong and indefatigable*).

وَأَمْلَى لَهُمْ إِنْ كَيْدِي مَتِينٌ

184. Have [and] not²²³ they^z rethought, not by their companion of *jennaten* (*insanity/stroke of Jinn*); *en* (*not*) he (*is*) except *natheeron* (*iterative warner*) manifesterer.

أَوْلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِيهِ مِنْ
جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ

185. Have [and] not²²⁴ they^z looked in the Heavens'^w and the Earth's^w *malakoo'te*²²⁵ (*enormous-permanent-ownership*) and what created Allah of a thing; and that *asa* (*craving a deed beyond one's means that, may*) that be *qad* (*already and affirmatively*) *eqtaraba*²²⁶ (*festinately-approached*) their *ajalo*²²⁷ (*term-limit*); so by what discourse^x after it^x they^z believe.

أَوْلَمْ يَنْظُرُوا فِي مَلْكُوتِ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ
مِنْ شَيْءٍ وَأَنَّ عَسَىٰ أَنْ يَكُونَ قَدْ
اقْرَبَ أَجَلُهُمْ فَبَأْيَ حَدِيثٍ
بَعْدَهُ يُؤْمِنُونَ

186. And whomever Allah misleads, so no a divine-guider for him; and [He] leaves them in their excessiveness addling they^z.

مَنْ يُضْلِلَ اللَّهُ فَلَا هَادِيَ لَهُ
وَيَذْرَهُمْ فِي طُغْيَانِهِمْ يَعْمَلُونَ

187. And they^z ask you^g *a'n* (*regarding*) The Hour^w *ayyana*²²⁸ (*which momentous period/when*) (*is*) its^w anchorage^w; let-say [you^s]: verily only its^w knowledge (*is*) *enda* (*springing from-/by Rule of*) my Lord; not manifest it^w [He], for²²⁹ its^w time, except Him; [*it w*] weighted-she^y in the Heavens^w and the Earth^w; *notta'ateekom*^w (*[it w] haps^w/comes^w to you^b*) except surprisingly^w; they^z ask you^g as that you^g (*are*) *hafey-yon*²³⁰ (*profoundly familiar*) *a'n* it^w;

يَسْعَلُونَكَ عَنِ السَّاعَةِ أَيَانَ
مُرْسَلَهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
نَّفْ لَا تُجْلِيَهَا لَوْقَتَهَا إِلَّا هُوَ
ثَقَلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا
تَأْتِيْكَ إِلَّا بَغْتَةً يَسْعَلُونَكَ كَانَكَ
حَفِيْ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ

²²¹ The word “سنستدرجهم” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active subject pronoun, as represented by the “ن” and the present participle verb “سنستدرج” meaning: *allure* some one to some thing *almost always not favorable* to him, (c) the pronoun “هم,” for them.

²²² The word “متين” means *enormously strong and indefatigable*.

²²³ See footnote 1739 above regarding “أولم”.

²²⁴ Ibid.

²²⁵ The word “ملكوت” i.e. the enormous and permanent ownership.

²²⁶ The word “اقرب” is more particular than “قرب” as “اقرب” in the language “في القراب” i.e. indicative of a superlative of the approach. See the *tatāq*. So for such a superlative of the approach/nigging. So, “festinately” is used to qualify the approach in order to intensify it.

²²⁷ The word “الأجل” means term-limit, see *اللسان*.

²²⁸ The word “ayyana” really is “أيان” but with reverence and magnanimity for whatever was used for. See *معجم النحو* which period, a specific and important (momentous) occurrence happen.

²²⁹ The letter “ل” in “لوقتها” means “for,” as the “ل” has twenty different meanings, see *مقني الليب*.

²³⁰ The word “حفي” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See *اللسان*.

let-say [you^s]: verily only its^w knowledge (is) enda (springing from/by Rule of) Allah, [and,] but most the mankind not know they^z.

اللَّهُ وَلَكُنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

188. Let-say[you^s]:neither[I] possess for myself^w a benefit and nor a harm, except whatever²³¹ Allah willed; and had I were[knowing]the invisible surely istakthra (would have sought much) I of the khayre (betterment/-desirables/goodness) and en (not) touched/-betided me the ill; not I save natheeron (iterative warner) and a basheeron²³²(iterative teller of good tiding) for a believing people.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَا سَتَكْتَرُ مِنَ الْخَيْرِ وَمَا مَسَنَى السُّوءِ إِنَّ أَنَا إِلَّا نَذِيرٌ وَنَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

189. He Who created you^b of a single self^w and [He] made of it^w/her, its^w/her zanja (spouse/wife/pair) to quiet [he] to it^w/her; then lamma (when/whence) [he] overlaid²³³ her, bore-she^y a hamlan (internal-burden^x) light²³⁴; then marra²³⁵ (she^z went by and later had a grief/felt bitter)by it^x; then when (she-became) weighted-she^y both invoked/prayed Allah, their Lord both: verily en(if) aa'taytana(You accorded/gave us) a righteous, surely assuredly²³⁶[we] be of the thankers.

* هُوَ الَّذِي خَلَقُوكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغْشَاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَنْثَلَتْ دُعَوَ اللَّهَ رَبَّهَا لِئَنْ إِنَّهَا أَتَيْتَنَا صَلِحًا لَنْكُونَ مِنَ الشَّاكِرِينَ

190. Then lamma (when/whence) [He] accorded them both a righteous both made for Him partners in what [He] accorded them both;so ta'aala (ever elevated[He]) Allah amma(regarding)what they^z partner (deities besides Him).

فَلَمَّاءَاتَنَهُمَا صَلِحًا جَعَلَ لَهُ شُرَكَاءَ فِيمَا إَاتَنَهُمَا فَتَعْلَمَ اللَّهُ عَمَّا يُشَرِّكُونَ

191. Do they^z partner (deity besides Allah) what [he] creates not a thing while they (are being) created.

أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يَخْلُقُونَ

192. And neither can they^z (effect) for them a succor and nor themselves they^z succor.

وَلَا يَسْتَطِعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

193. And en(if) invite them you^z to the divine-guidance not yattabe'ao (they^z closely follow) you^b; equal on you^b whether you^c invited them or you^f (are) ssa'meoona (ones that are silent, while dutifully may not be correct for such silence).

وَإِنْ تَدْعُوهُمْ إِلَى أَهْدَى لَا يَتَبَعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَمِمُوتُمْ

194. Verily whom^r you^z invoke of lesser than Allah (are) eba'don (worshippers/ submitters/slaves) like you^b, so let-invoke you^z them, then let yestajeebo²³⁷ (compliantly-answer) they^z for you^b en (if) you^z were ssadeqeena (always-truth-enforcers).

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عَبَادٌ أَمْثَالَكُمْ فَادْعُوهُمْ فَلَيُسْتَحِبِّوا لَكُمْ إِنْ كُنْتُمْ صَلِيدِينَ

²³¹ The particle "ما" = "اسم أو أداة شرط" "ما" = conditional noun/particle; or "ما" = connective noun meaning that which. See [التر المصنون، لـ احمد الحلب](#) and [أعراب القرآن، لمحمد صافي](#)

²³² The word "basheer" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

²³³ The word "تغشاها" = "overlaid her," or "came on top of her," this is figuratively (allegorically) speaking for "coming unto her" meaning having had sexual intercourse with her.

²³⁴ She bore the "seed" of Adam in her womb, which is obviously at the beginning is rather light. Also the word "حملها" is not "حملها" as is internal-burden (as pregnancy) whereas "حملها" is external burn on any part of the body.

²³⁵ The word "مر" means: (1) passed by and (2) betided with grief (difficulty) or sadness. Thus, once again, there is no exact single English word to cover this double meaning word.

²³⁶ The "ال" in "النَّكْونَ" is a [ajuratory التأكيد](#), i.e. affirmation, expressed by "assuredly."

²³⁷ The word "استجاب" "يستجيب" is rooted in "astaghbar" meaning: favorably/compliantly answered, not just answered. See [الهادي](#).

195. Are for them feet^w they^z walk by it^w; or for them hands^w they^z seize by it^w; or for them eyes^w they^z sight by it^w; or for them ears^w they^z hear by it^w; let-say [you^s]: let-invoke you^z yourⁿ partners (*deities besides Allah*), afterwards let-scheme you^z [*against me*] then let-not you^z reprieve [me]²³⁸.

أَللّٰهُمَّ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ هُمْ
أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ
يُبَصِّرُونَ بِهَا أَمْ لَهُمْ أَذَانٌ
بَسْمَعُونَ بِهَا قُلْ آذُغُوا شُرَكَاءَكُمْ
ثُمَّ كَيْدُونَ فَلَا تُنْظِرُونَ ﴿٢٣٨﴾

196. Verily my *Wa'leya* (*Guardian/Ally*), (is) Allah Who repeatedly descended The Book and He guards-/protects the *ssaleheena* (*righteous-people*).

إِنَّ وَلَيَ اللّٰهُ الَّذِي نَزَّلَ الْكِتَابَ
وَهُوَ يَتَوَلَّ الصَّالِحِينَ ﴿٢٣٩﴾

197. And whom^r you^z invoke of lesser than/without Him they^z neither can (*effect*) yourⁿ succor and nor their selves^w they^z succor.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَطِعُونَ نَصْرَكُمْ وَلَا
أَنفُسُهُمْ يَنْصُرُونَ ﴿٢٤٠﴾

198. And *en(j)* [you^s] invite them to the divine-guidance not hear they^z; and [you^s] see them looking to you^g while they perceive not.

وَإِنْ تَدْعُوهُمْ إِلَى أَهْدَى لَا
يَسْمَعُوا وَتَرَهُمْ يَنْظُرُونَ إِلَيْكَ
وَهُمْ لَا يُبَصِّرُونَ ﴿٢٤١﴾

خُذِ الْعَفْوَ وَأْمِرْ بِالْعُرْفِ وَأَعْرِضْ
عَنِ الْجَهَلِينَ ﴿٢٤٢﴾

199. Let-take [you^s] the surplus and let-command [you^s] by the *urfey* (*the norm and not disapproved by Sharey'ah maxims*) and let-shun[you^s] *a'n*(regarding) the *jahileena*²³⁹ (*they who act ignorantly or incorrectly*).

وَإِمَّا يَتَرَغَّبُكَ مِنَ الشَّيْطَنِ نَرَغْ
فَاسْتَعِدْ بِاللّٰهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٤٣﴾

200. And if incites you^g from the Satan an incitement, then *ista'edb* (*let-affirmably refuge*) [you^s] by Allah, verily He (is) *Sameeon* (*Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer*), Omniscient.

إِنَّ الَّذِينَ اتَّقُوا إِذَا مَسَّهُمْ
طَيْفٌ مِّنَ الشَّيْطَنِ تَذَكَّرُوا
فَإِذَا هُمْ مُبَصِّرُونَ ﴿٢٤٤﴾

وَإِخْوَنُهُمْ يَمْدُوْهُمْ فِي الْغَيِّ ثُمَّ
لَا يُبَصِّرُونَ ﴿٢٤٥﴾

201. Verily who^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) if *massa*(touched/ betided) them a spell of the Satan they^z reminisced²⁴⁰ then *edha* (*suddenly/- whereas*) they (are) discerners^x.

وَإِذَا لَمْ تَأْتِهِمْ بِغَایَةٍ قَالُوا لَوْلَا
أَجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَبُعُ مَا
يُوحَى إِلَيَّ مِنْ رَبِّنِي هَذَا بَصَارِبُ
مِنْ رَبِّكُمْ وَهُدَى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٢٤٦﴾

وَإِذَا قِرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ
وَإِذَا قِرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ ﴿٢٤٧﴾

202. And their brothers supply/preen them in the *ghayye*²⁴¹ (*misguidance/ straying because of fallacious belief resulting in disappointment*), afterwards not shorten they^z.

203. And if not *ta'atee* ([you^s] produce/ came to) them by an *Aya'ten*,^w (*miracle/ signs.proofs*) said they^z: had not *ejtabiyta*(contrived/ concocted) it^w you^g; let-say [you^s]:verily only ([I] closely-follow) what (is being) revealed to me *attabe'o* ([I] closely-follow) from my Lord. [This], (are) persuaders-evidences^w from yourⁿ Lord and a divine-guidance^x and a mercy^w for a people(*who*) they^z believe.

وَإِذَا لَمْ تَأْتِهِمْ بِغَایَةٍ قَالُوا لَوْلَا
أَجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَبُعُ مَا
يُوحَى إِلَيَّ مِنْ رَبِّنِي هَذَا بَصَارِبُ
مِنْ رَبِّكُمْ وَهُدَى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٢٤٨﴾

204. And if (*had been*) read The Qur'an^x then *ista'me'a* (*let-seek listening*) you^z for it^x and let hearken you^z *la'alla*

²³⁸ The letter “ن” in “تَنْتَظِرُونَ” by Arabic (*linguistic*) Rule, is called “يُسْتَغْفِي” which *precedes the speaker's pronoun* “ي.” The speaker's pronoun “ي” is omitted, for *إعراب القرآن، لمحمد صافي* = “*الخفيف*” = “alleviation, lightening.” See *جاهلين* = “*jahileena*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “*jahiloona*” are *they who act ignorantly or incorrectly*.

²³⁹ The word “جاهلين” = “*jahileena*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “*jahiloona*” are *they who act ignorantly or incorrectly*.

²⁴⁰ The word “تنكروا” = “*they supplicated Allah or they reminisced regarding Allah or they recalled what Allah allows and disallows*.”

²⁴¹ The word “الضلال المبني على اعتقاد فاسد نتج عنه خيبة” = “*الغاي*” that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*. See *اللسان الراغب* and *الراوي*. That is *they support/increase their straying*.

(craving currently unavailable deed that, perhaps) you^b torah-moona (you^x be mercy-given).

205. And let-remember [you^s] your^t Lord in your^t self^w supplicantly and *kheyfahtan*^{w242} (*in circumstantial state-of-fear*)^w and without/lessor than [the] loudning of the say, by the *ghodowne* (*before dawn-until-sunrise*) and the *aasa'le* (*late afternoon/ before sun set*); and let-not be [you^s] of the neglectors.

206. Verily who^{r243} (*are*) enda (*by Presence of*) your^t Lord not *yestakberoona*²⁴⁴ (*they^x affirm their prideful haughtiness*) *a'n* (*regarding*) His *eba'da'te* (*worship/ servility*) and *yousabbeho*²⁴⁵ (*they^x say: subhana Allah*) (*to*) Him and for Him they^x kowtow.

وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٤٣﴾

وَادْجُرْ رَبِّكَ فِي نَفْسِكَ تَضْرِعًا
وَخِيفَةً وَدُونَ الْجَهَرِ مِنَ الْقَوْلِ
بِالْغُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ
الْغَفَلِينَ ﴿٢٤٤﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ
عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ
يَسْجُدُونَ ﴿٢٤٥﴾

²⁴² The word “*kheyfah*=“**خِيفَةٌ**” is a noun etymologically it is “خُوفَةٌ” as if it is a once. Hence, it is a *circumstantial state-of-fear* for a given situation. See تاج العروس. And (S20:67) provides strong support for “خِيفَةٌ” as so stated, as the Ayah says: “So, [he] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) Mosa (Moses).” Moses’ *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

²⁴³ That is to say, the angels who are with your Lord seek no arrogance with respect to His worship and that they exalt Him and they prostrate to Him. So you, the human believers, follow their example and do like wise.

²⁴⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²⁴⁵ By saying “*subhana Allah*,” that is saying: I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around. +